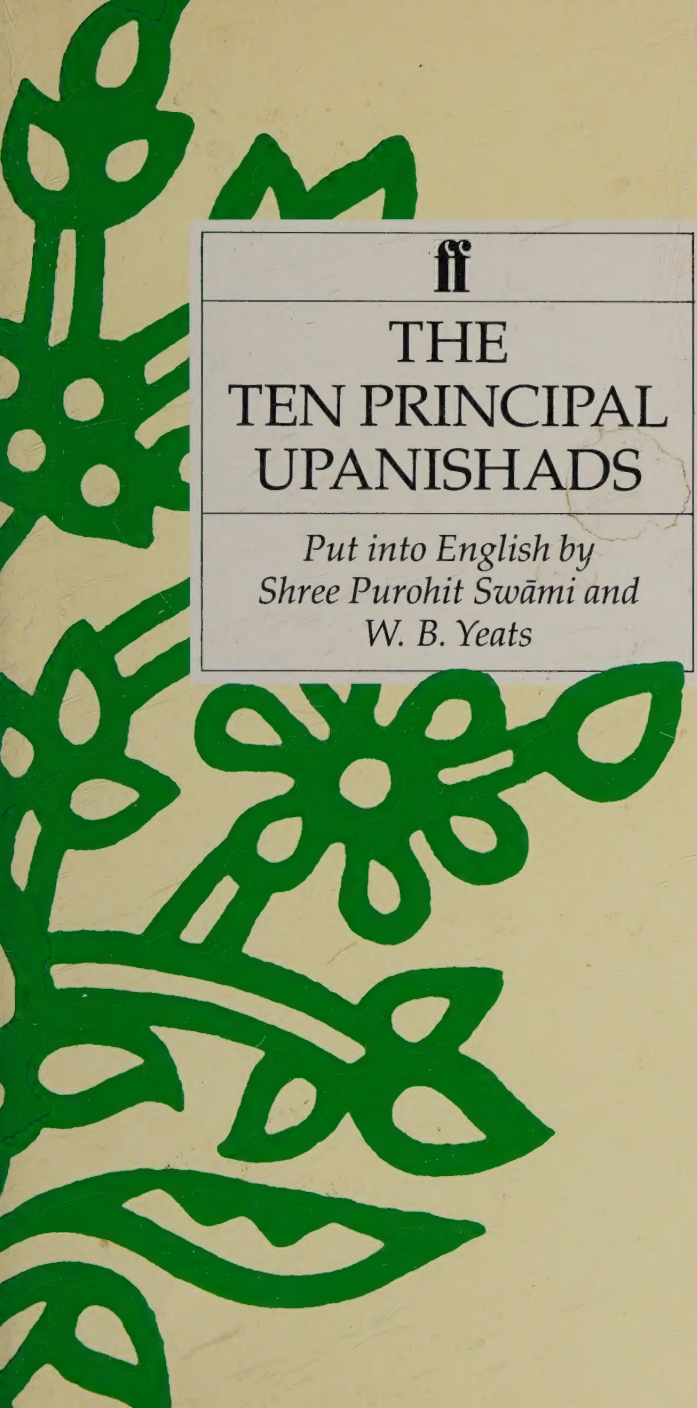

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THE TEN PRINCIPAL UPANISHADS

Put into English by Shree Purohit Swāmi and W. B. Yeats

The Ten Principal Upanishads

July 29, 1997

Dear Carol,

Live well.

Love,

Mommy

also put into English by

Shree Purohit Swami

THE GEETA

APHORISMS OF YOGA

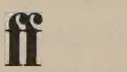
THE TEN PRINCIPAL UPANISHADS

Put into English by

Shree Purohit Swāmi

and

W. B. Yeats



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Preface

Incompetent to expound Indian philosophy, I shall illustrate some few things that have to be said from my own daily thoughts and contemporary poetry.

Shree Purohit Swāmi has asked me to introduce what is twice as much his as mine, for he knows Sanskrit and English, I but English. Before, after and during his nine years' pilgrimage round India he has sung in Sanskrit every morning the Awadhoota Gēeta, attributed to Dattātreya, an ancient Sage to whom he pays particular devotion, and two Upanishads, the Sadguru, his own composition, and the Māndookya; and perhaps at night to entertain or edify his hosts, songs of his own composition; those in Mārāthi or Hindi among the unlearned, those in Sanskrit among the learned. Sanskrit has been a familiar speech, not changing from place to place, but always on his tongue.

For some forty years my friend George Russell (A.E.) has quoted me passages from some Upanishad, and for those forty years I have said to myself—some day I will find out if he knows what he is talking about. Between us existed from the beginning the antagonism that unites dear friends. More than once I asked him the name of some translator and even bought the book, but the most eminent scholars left me incredulous. Could

latinised words, hyphenated words; could polyglot phrases, sedentary distortions of unnatural English:—'However many Gods in Thee, All-Knower, adversely slay desires of a person'—could muddles, muddied by 'Lo! Verily' and 'Forsooth', represent what grass farmers sang thousands of years ago, what their descendants sing today? So when I met Shree Purohit Swāmi I proposed that we should go to India and make a translation that would read as though the original had been written in common English: 'To write well,' said Aristotle, 'express yourself like the common people, but think like a wise man', a favourite quotation of Lady Gregory's—I quote her diary from memory. Then when lack of health and money made India impossible we chose Majorca to escape telephones and foul weather, and there the work was done, not, as I had planned, in ease and leisure, but in the interstices left me by a long illness. Yet I am satisfied; I have escaped that polyglot, hyphenated, latinised, muddied muddle of distortion that froze belief. Can we believe or disbelieve until we have put our thought into a language wherein we are accustomed to express love and hate and all the shades between? When belief comes we stand up, walk up and down, laugh or swing an arm; a mathematician gets drunk; finding that which is the prerogative of men of action.

I have not worked to confound George Russell, though often saddened by the thought that I could not —he died some months ago—but to confound some-

thing in myself. He expressed in his ceaseless vague preoccupation with the East a need and curiosity of our time. Psychical research, which must some day deeply concern religious philosophy, for its evidences surround the pilgrim and the devotee though they never take the centre of the stage, has already proved the existence of faculties that would, combined into one man, make of that man a miracle-working Yogi. More and more too does it seem to approach a main thought of the Upanishads. Continental investigators, who reject the spiritism of Lodge and Crookes, but accept their phenomena, postulate an individual self possessed of such power and knowledge that they seem at every moment about to identify it with that Self without limitation and sorrow, containing and contained by all, and to seek there not only the living but the dead.

But our need and curiosity have no one source. Between 1922 and 1925 English literature, wherever most intense, cast off its preoccupation with social problems and began to create myths like those of antiquity, and to ask the most profound questions. I recall poems by T. S. Eliot, 'Those Barren Leaves' by Aldous Huxley, where there is a Buddhistic hatred of life, or a hatred Schopenhauer did not so much find in as deduced from a Latin translation of a Persian translation of the Upanishads: certain poems—'The Seven Days of the Sun', 'Matrix', 'The Mutations of the Phoenix', by W. J. Turner, by Dorothy Wellesley, by Herbert Read, which have displayed in myths, not as might

some writer of my youth for the sake of romantic suggestion but urged by the most recent thought, the world emerging from the human mind. A still younger generation has brought a more minute psychological curiosity, suggesting an eye where a goldsmith's magnifying glass is screwed, to like preoccupations.

In their pursuit of meaning, Day Lewis, MacNeice, Auden, Laura Riding have thrown off too much, as I think, the old metaphors, the sensuous tradition of the poets:

'High on some mountain shelf
Huddle the pitiless abstractions bald about the neck;'

but have found, perhaps the more easily for that sacrifice, a neighbourhood where some new Upanishad, some half-asiatic masterpiece, may start up amid our averted eyes.

When I was young we talked much of tradition, and those emotional young men, Francis Thompson, Lionel Johnson, John Gray, found it in Christianity. But now that *The Golden Bough* has made Christianity look modern and fragmentary we study Confucius with Ezra Pound, or like T. S. Eliot find in Christianity a convenient symbolism for some older or newer thought, or say with Henry Airbubble, 'I am a member of the Church of England but not a Christian.' Shree Purohit Swāmi and I offer to some young man seeking, like Shakespeare, Dante, Milton, vast sentiments and generalisations, the oldest philosophical compositions of the world, compositions, not writings, for they were sung

long before they were written down. European scholarship with many doubts has fixed their date, or the date of the most important, as a little before 600 B.C. when Buddha was born, but Indian scholarship prefers a far earlier date. Whatever the date, those forest Sages began everything; no fundamental problem of philosophy, nothing that has disturbed the schools to controversy, escaped their notice.

It pleases me to fancy that when we turn towards the East, in or out of church, we are turning not less to the ancient west and north; the one fragment of pagan Irish philosophy come down, 'the Song of Amergin', seems Asiatic; that a system of thought like that of these books, though perhaps less perfectly organised, once overspread the world, as ours today;[1] that our genuflections discover in that East something ancestral in ourselves, something we must bring into the light before we can appease a religious instinct that for the first time in our civilisation demands the satisfaction of the whole man.

Upanishad is doctrine or wisdom (literally 'At the feet of', meaning thereby 'At the feet of some Master'), the doctrine or wisdom of the Wedas. Each is attached to some section and sometimes is named from the section. The Katha-Upanishad for instance is part of the Kāthak

[1] All Indian clerks in Government offices have just been ordered to wear trousers, so at any rate declares a London merchant, an exporter to India, who has decided to specialise in trouser-stretchers. It follows the flag.

Brāhman section in the Yajur-Weda. Shree Purohit Swāmi has omitted the usual first five chapters of the Chhāndôgya-Upanishad because they are so intermixed with ritual that they are no longer studied, though still sung. For the same reason he has selected from Brihadāranyaka-Upanishad such passages as contain no such intermixture. A few passages have been omitted, not because descriptions of ritual but because repetitions of what is said and said as well elsewhere. Their order wherein the Upanishads should be studied, according to tradition, is that in which they are printed in this book.

W. B. Yeats.

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I

The Lord
(Eesha-Upanishad)

That is perfect. This is perfect. Perfect comes from perfect. Take perfect from perfect, the remainder is perfect.

May peace and peace and peace be everywhere.

Whatever lives is full of the Lord. Claim nothing; enjoy, do not covet His property.

Then hope for a hundred years of life doing your duty. No other way can prevent deeds from clinging, proud as you are of your human life.

They that deny the Self, return after death to a godless birth, blind, enveloped in darkness.

The Self is one. Unmoving, it moves faster than the mind. The senses lag, but Self runs ahead. Unmoving, it outruns pursuit. Out of Self comes the breath that is the life of all things.

Unmoving, it moves; is far away, yet near; within all, outside all.

Of a certainty the man who can see all creatures in himself, himself in all creatures, knows no sorrow.

How can a wise man, knowing the unity of life, seeing all creatures in himself, be deluded or sorrowful?

The Self is everywhere, without a body, without a shape, whole, pure, wise, all knowing, far shining, self-depending, all transcending; in the eternal procession assigning to every period its proper duty.

Pin your faith to natural knowledge, stumble through the darkness of the blind; pin your faith to supernatural knowledge, stumble through a darkness deeper still.

Natural knowledge brings one result, supernatural knowledge another. We have heard it from the wise who have clearly explained it.

They that know and can distinguish between natural knowledge and supernatural knowledge shall, by the first, cross the perishable in safety; shall, passing beyond the second, attain immortal life.

Pin your faith to the seed of nature, stumble through the darkness of the blind; pin your faith to the shapes of nature, stumble through a darkness deeper still.

The seed of nature brings one result; the shapes of nature another. We have heard it from the wise, who have clearly explained it.

They that know and can distinguish between the shapes of nature and the seed of nature shall, by the first, cross the perishable in safety; shall, passing beyond the second, attain immortal life.

They have put a golden stopper into the neck of

the bottle. Pull it, Lord! Let out reality. I am full of longing.

Protector, Seer, controller of all, fountain of life, upholder, do not waste light; gather light; let me see that blessed body—Lord of all. I myself am He.

Life merge into the all prevalent, the eternal; body turn to ashes. Mind! meditate on the eternal Spirit; remember past deeds. Mind! remember past deeds; remember, Mind! remember.

Holy light! illuminate the way that we may gather the good we planted. Are not our deeds known to you? Do not let us grow crooked, we that kneel and pray again and again.

II

At Whose Command? (Kena-Upanishad)

1

Speech, eyes, ears, limbs, life, energy, come to my help. These books have Spirit for theme. I shall never deny Spirit, nor Spirit deny me. Let me be in union, communion with Spirit. When I am one with Spirit, may the laws these books proclaim live in me, may the laws live.

The enquirer asked: 'What has called my mind to the hunt? What has made my life begin? What wags in my tongue? What God has opened eye and ear?'

The teacher answered: 'It lives in all that lives, hearing through the ear, thinking through the mind, speaking through the tongue, seeing through the eye. The wise man clings neither to this nor that, rises out of sense, attains immortal life.

'Eye, tongue, cannot approach it nor mind know; not knowing, we cannot satisfy enquiry. It lies beyond the known, beyond the unknown. We know through those who have preached it, have learnt it from tradition.

'That which makes the tongue speak, but needs no tongue to explain, that alone is Spirit; not what sets the world by the ears.

'That which makes the mind think, but needs no mind to think, that alone is Spirit; not what sets the world by the ears.

'That which makes the eye see, but needs no eye to see, that alone is Spirit; not what sets the world by the ears.

'That which makes the ear hear, but needs no ear to hear, that alone is Spirit; not what sets the world by the ears.

'That which makes life live, but needs no life to live, that alone is Spirit; not what sets the world by the ears.'

2

'If you think that you know much, you know little. If you think that you know It from study of your own mind or of nature, study again.'

The enquirer said: 'I do not think that I know much, I neither say that I know, nor say that I do not.'

The teacher answered: 'The man who claims that he knows, knows nothing; but he who claims nothing, knows.

'Who says that Spirit is not known, knows; who claims that he knows, knows nothing. The ignorant think that Spirit lies within knowledge, the wise man knows It beyond knowledge.

'Spirit is known through revelation. It leads to free-

dom. It leads to power. Revelation is the conquest of death.

'The living man who finds Spirit, finds Truth. But if he fail, he sinks among fouler shapes. The man who can see the same Spirit in every creature, clings neither to this nor that, attains immortal life.'

3

Once upon a time, Spirit planned that the gods might win a great victory. The gods grew boastful; though Spirit had planned their victory, they thought they had done it all.

Spirit saw their vanity and appeared. They could not understand; they said: 'Who is that mysterious Person?'

They said to Fire: 'Fire! Find out who is that mysterious Person.'

Fire ran to Spirit. Spirit asked what it was. Fire said: 'I am Fire; known to all.'

Spirit asked: 'What can you do?' Fire said: 'I can burn anything and everything in this world.'

'Burn it,' said Spirit, putting a straw on the ground. Fire threw itself upon the straw, but could not burn it. Then Fire ran to the gods in a hurry and confessed it could not find out who was that mysterious Person.

Then the gods asked Wind to find out who was that mysterious Person.

Wind ran to Spirit and Spirit asked what it was. Wind said: 'I am Wind; I am the King of the Air.'

Spirit asked: 'What can you do?' and Wind said: 'I can blow away anything and everything in this world.'

'Blow it away,' said Spirit, putting a straw on the ground. Wind threw itself upon the straw, but could not move it. Then Wind ran to the gods in a hurry and confessed it could not find out who was that mysterious Person.

Then the gods went to Light and asked it to find out who was that mysterious Person. Light ran towards Spirit, but Spirit disappeared upon the instant.

There appeared in the sky that pretty girl, the Goddess of Wisdom, snowy Himālaya's daughter. Light went to her and asked who was that mysterious Person.

4

The Goddess said: 'Spirit, through Spirit you attained your greatness. Praise the greatness of Spirit.' Then Light knew that the mysterious Person was none but Spirit.

That is how these gods—Fire, Wind and Light—attained supremacy; they came nearest to Spirit and were the first to call that Person Spirit.

Light stands above Fire and Wind; because closer than they, it was the first to call that Person Spirit.

This is the moral of the tale. In the lightning, in the light of an eye, the light belongs to Spirit.

The power of the mind when it remembers and desires, when it thinks again and again, belongs to Spirit. Therefore let Mind meditate on Spirit.

Spirit is the Good in all. It should be worshipped as the Good. He that knows it as the Good is esteemed by all.

You asked me about spiritual knowledge, I have explained it.

Austerity, self-control, meditation are the foundation of this knowledge; the Wedas are its house, truth its shrine.

He who knows this shall prevail against all evil, enjoy the Kingdom of Heaven, yes, for ever enjoy the blessed Kingdom of Heaven.

III

From the Kāthak Branch of the Wedas (Katha-Upanishad)

Book I

1

May He protect us both. May He take pleasure in us both. May we show courage together. May spiritual knowledge shine before us. May we never hate one another. May peace and peace and peace be everywhere.

Wājashrawas, wanting heaven, gave away all his property.

He had a son by name Nachiketas. While the gifts were passing, Nachiketas, though but a boy, thought to himself:

'He has not earned much of a heaven; his cows can neither eat, drink, calve nor give milk.'

He went to his father and said: 'Father, have you given me to somebody?' He repeated the question a second and a third time; at last his father said: 'I give you to Death.'

Nachiketas thought: 'Whether I die now or later

matters little; but what I would like to know is what happens if Death gets me now.'

Wājashrawas would have taken back his words but Nachiketas said: 'Think of those who went before, those that will come after: their word their bond. Man dies and is born again like a blade of grass.'

Nachiketas went into the forest and sat in meditation within the house of Death. When Death appeared his servant said: 'Lord! When a holy man enters a house as guest it is as if Fire entered. The wise man cools him down. So please give him water.

'If a holy man comes into a fool's house and is given nothing, the fool's family, public and private life, ambitions, reputation, property, hopes, alliances, all suffer.'

Thereupon Death said to Nachiketas: 'A guest should be respected; you have lived three days in my house without eating and drinking. I bow to you, holy man! Take from me three gifts and I shall be the better for it.'

Nachiketas said: 'I will take as my first gift that I may be reconciled to my father; that he may be happy; that he may keep no grudge against me but make me welcome.'

Death said: 'I shall so arrange things, that when your father gets you back he shall sleep well at night, his grudge forgotten and love you as before.'

Nachiketas said: 'There is no fear in the Kingdom of Heaven; because you are not there, nobody there is afraid of old age; man is beyond hunger, thirst and sorrow.

'Death! you know what Fire leads to heaven, show it, I am full of faith. I ask that Fire as my second gift.'

Death said: 'I will explain it, listen. Find the rock and conquer unmeasured worlds. Listen, for this came out of the cavern.'

Death told him that out of Fire comes this world, what bricks and how many go to the altar, how best to build it. Nachiketas repeated all. Death encouraged ran on:

'I give you another gift. This Fire shall be called by your name.

'Count the links of the chain: worship the triple Fire: knowledge, meditation, practice; the triple process: evidence, inference, experience; the triple duty: study, concentration, renunciation; understand that everything comes from Spirit, that Spirit alone is sought and found; attain everlasting peace; mount beyond birth and death.

'When man understands himself, understands universal Self, the union of the two, kindles the triple Fire, offers the sacrifice; then shall he, though still on earth, break the bonds of death, beyond sorrow, mount into heaven.

'This Fire that leads to heaven is your second gift, Nachiketas! It shall be named after you. Now choose again, choose the third gift.'

Nachiketas said: 'Some say that when man dies he continues to exist, others that he does not. Explain, and that shall be my third gift.'

Death said: 'This question has been discussed by the gods, it is deep and difficult. Choose another gift, Nachiketas! Do not be hard. Do not compel me to explain.'

Nachiketas said: 'Death! you say that the gods have discussed it, that it is deep and difficult; what explanation can be as good as yours? What gift compares with that?'

Death said: 'Take sons and grandsons, all long-lived, cattle and horses, elephants and gold, take a great kingdom.

'Anything but this; wealth, long life, Nachiketas! empire, anything whatever; satisfy the heart's desire.

'Pleasures beyond human reach, fine women with carriages, their musical instruments; mount beyond dreams; enjoy. But do not ask what lies beyond death.'

Nachiketas said: 'Destroyer of man! these things pass. Joy ends enjoyment, the longest life is short. Keep those horses, keep singing and dancing, keep it all for yourself.

'Wealth cannot satisfy a man. If he but please you, Master of All, he can live as long as he likes, get all that he likes; but I will not change my gift.

'What man, subject to death and decay, getting the chance of undecaying life, would still enjoy mere long life, thinking of copulation and beauty.

'Say where man goes after death: end all that discussion. This, which you have made so mysterious, is the only gift I will take.'

2

Death said: 'The good is one, the pleasant another; both command the soul. Who follows the good, attains sanctity; who follows the pleasant, drops out of the race.

'Every man faces both. The mind of the wise man draws him to the good, the flesh of the fool drives him to the pleasant.

'Nachiketas! Having examined the pleasures you have rejected them; turned from the vortex of life and death.

'Diverging roads: one called ignorance, the other wisdom. Rejecting images of pleasure, Nachiketas! you turn towards wisdom.

'Fools brag of their knowledge; proud, ignorant, dissolving, blind led by the blind, staggering to and fro.

'What can the money-maddened simpleton know of the future? "This is the only world" cries he; because he thinks there is no other I kill him again and again.

'Some have never heard of the Self, some have heard but cannot find Him. Who finds Him is a world's wonder, who expounds Him is a world's wonder, who inherits Him from his Master is a world's wonder.

'No man of common mind can teach Him; such men dispute one against another. But when the uncommon man speaks, dispute is over. Because the Self is a fine substance, He slips from the mind and deludes imagination.

'Beloved! Logic brings no man to the Self. Yet when a wise man shows Him, He is found. Your longing eyes

are turned towards reality. Would that I had always such a pupil.

'Because man cannot find the Eternal through passing pleasure, I have sought the Fire in these pleasures and, worshipping that alone, found the Eternal.

'Nachiketas! The fulfilment of all desire, the conquest of the world, freedom from fear, unlimited pleasure, magical power, all were yours, but you renounced them all, brave and wise man.

'The wise, meditating on God, concentrating their thought, discovering in the mouth of the cavern, deeper in the cavern, that Self, that ancient Self, difficult to imagine, more difficult to understand, pass beyond joy and sorrow.

'The man that, hearing from the Teacher and comprehending, distinguishes nature from the Self, goes to the source; that man attains joy, lives for ever in that joy. I think, Nachiketas! your gates of joy stand open.'

Nachiketas asked: 'What lies beyond right and wrong, beyond cause and effect, beyond past and future?'

Death said: 'The word the Wedas extol, austerities proclaim, sanctities approach—that word is Ôm.[1]

'That word is eternal Spirit, eternal distance; who knows it attains to his desire.

'That word is the ultimate foundation. Who finds it is adored among the saints.

'The Self knows all, is not born, does not die, is not the effect of any cause; is eternal, self-existent, im-

[1]Spelt AUM, pronounced as 'oam' in 'foam'.

perishable, ancient. How can the killing of the body kill Him?

'He who thinks that He kills, he who thinks that He is killed, is ignorant. He does not kill nor is He killed.

'The Self is lesser than the least, greater than the greatest. He lives in all hearts. When senses are at rest, free from desire, man finds Him and mounts beyond sorrow.

'Though sitting, He travels; though sleeping is everywhere. Who but I Death can understand that God is beyond joy and sorrow.

'Who knows the Self, bodiless among the embodied, unchanging among the changing, prevalent everywhere, goes beyond sorrow.

'The Self is not known through discourse, splitting of hairs, learning however great; He comes to the man He loves; takes that man's body for His own.

'The wicked man is restless, without concentration, without peace; how can he find Him, whatever his learning?

'He has made mere preachers and soldiers His food, death its condiment; how can a common man find Him?'

3

'The individual self and the universal Self, living in the heart, like shade and light, though beyond enjoyment, enjoy the result of action. All say this, all who know Spirit, whether householder or ascetic.

'Man can kindle that Fire, that Spirit, a bridge for all who sacrifice, a guide for all who pass beyond fear.

'Self rides in the chariot of the body, intellect the firm-footed charioteer, discursive mind the reins.

'Senses are the horses, objects of desire the roads. When Self is joined to body, mind, sense, none but He enjoys.

'When a man lack steadiness, unable to control his mind, his senses are unmanageable horses.

'But if he control his mind, a steady man, they are manageable horses.

'The impure, self-willed, unsteady man misses the goal and is born again and again.

'The self-controlled, steady, pure man goes to that goal from which he never returns.

'He who calls intellect to manage the reins of his mind reaches the end of his journey, finds there all-pervading Spirit.

'Above the senses are the objects of desire, above the objects of desire mind, above the mind intellect, above the intellect manifest nature.

'Above manifest nature the unmanifest seed, above the unmanifest seed, God. God is the goal; beyond Him nothing.

'God does not proclaim Himself, He is everybody's secret, but the intellect of the sage has found Him.

'The wise man would lose his speech in mind, mind in the intellect, intellect in nature, nature in God and so find peace.

'Get up! Stir yourself! Learn wisdom at the Master's feet. A hard path the sages say, the sharp edge of a razor.

'He who knows the soundless, odourless, tasteless, intangible, formless, deathless, supernatural, undecaying, beginningless, endless, unchangeable Reality, springs out of the mouth of Death.'

Those who hear and repeat correctly this ancient dialogue between Death and Nachiketas are approved by holy men.

He who sings this great mystery at the anniversary of his fathers to a rightly chosen company, finds good luck, good luck beyond measure.

Book II

1

Death said: 'God made sense turn outward, man therefore looks outward, not into himself. Now and again a daring soul, desiring immortality, has looked back and found himself.

'The ignorant man runs after pleasure, sinks into the entanglements of death; but the wise man, seeking the undying, does not run among things that die.

'He through whom we see, taste, smell, feel, hear, enjoy, knows everything. He is that Self.

'The wise man by meditating upon the self-dependent, all-pervading Self, understands waking and sleeping and goes beyond sorrow.

'Knowing that the individual self, eater of the fruit of action, is the universal Self, maker of past and future, he knows he has nothing to fear.

'He knows that He himself born in the beginning out of meditation, before water was created, enters every heart and lives there among the elements.

'That boundless Power, source of every power, manifesting itself as life, entering every heart, living there among the elements, that is Self.

'The Fire, hidden in the fire-stick like a child in the womb, worshipped with offerings, that Fire is Self.

'He who makes the sun rise and set, to Whom all powers do homage, He that has no master, that is Self.

'That which is here, is hereafter; hereafter is here. He who thinks otherwise wanders from death to death.

'Tell the mind that there is but One; he who divides the One, wanders from death to death.

'When that Person in the heart, no bigger than a thumb, is known as maker of past and future, what more is there to fear? That is Self.

'That Person, no bigger than a thumb, burning like flame without smoke, maker of past and future, the same today and tomorrow, that is Self.

'As rain upon a mountain ridge runs down the slope, the man that has seen the shapes of Self runs after them everywhere.

'The Self of the wise man remains pure; pure water, Nachiketas, poured into pure water.'

2

'Who meditates on self-existent, pure intelligence, ruler of the body, the city of eleven gates, grieves no more, is free, for ever free.

'He is sun in the sky, fire upon the altar, guest in the house, air that runs everywhere, Lord of lords, living in reality. He abounds everywhere, is renewed in the sacrifice, born in water, springs out of the soil, breaks out of the mountain; power: reality.

'Living at the centre, adorable, adored by the senses, He breathes out, breathes in.

'When He, the bodiless, leaves the body, exhausts the body, what leaves? That is Self.

'Man lives by more than breath ; he lives by the help of another who makes it come and go.

'Nachiketas! I will tell you the secret of undying Spirit and what happens after death.

'Some enter the womb, waiting for a moving body, some pass into unmoving things: according to deed and knowledge.

'Who is awake, who creates lovely dreams, when man is lost in sleep? That Person through whom all things live, beyond whom none can go; pure, powerful, immortal Spirit.

'As fire, though one, takes the shape of whatsoever it consumes, so the Self, though one, animating all things, takes the shape of whatsoever it animates; yet stands outside.

'As air, though one, takes the shape of whatsoever it

enters, so the Self, though one, animating all things, takes the shape of whatsoever it animates; yet stands outside.

'As the sun, the eye of the world, is not touched by the impurity it looks upon, so the Self, though one, animating all things, is not moved by human misery but stands outside.

'He is One, Governor, Self of all, Creator of many out of one. He that dare discover Him within, rejoices; what other dare rejoice?

'He is imperishable among things that perish. Life of all life, He, though one, satisfies every man's desire. He that dare discover Him within, knows peace; what other dare know peace?'

Nachiketas asked: 'Where shall I find that joy beyond all words? Does He reflect another's light or shine of Himself?'

Death replied: 'Neither sun, moon, stars, fire nor lightning lights Him. When He shines, everything begins to shine. Everything in the world reflects His light.'

3

'Eternal creation is a tree, with roots above, branches on the ground; pure eternal Spirit, living in all things and beyond whom none can go; that is Self.

'Everything owes life and movement to Spirit. Spirit strikes terror, hangs like a thunderbolt overhead; find it, find immortality.

'Through terror of God fire burns, sun shines, rain pours, wind blows, death speeds.

'Man, if he fail to find Him before the body falls, must take another body.

'Man, looking into the mirror of himself may know Spirit there as he knows light from shade; but in the world of spirits It is known distorted as in a dream, in the choir of angels as though reflected on troubled water.

'He who knows that the senses belong not to Spirit but to the elements, that they are born and die, grieves no more.

'Mind is above sense, intellect above mind, nature above intellect, the unmanifest above nature.

'Above the unmanifest is God, unconditioned, filling all things. He who finds Him enters immortal life, becomes free.

'No eye can see Him, nor has He a face that can be seen, yet through meditation and through discipline He can be found in the heart. He that finds Him enters immortal life.

'When mind and sense are at rest, when the discrimination of intellect is finished, man comes to his final condition.

'Yoga brings the constant control of sense. When that condition is reached the Yogi can do no wrong. Before it is reached Yoga seems union and again disunion.

'He cannot be known through discourse, nor found by the mind or the eye. He that believes in His exis-

tence finds Him. How can a man who does not so believe find Him?

'Go backward from effect to cause until you are compelled to believe in Him. Once you are so compelled, truth dawns.

'When the desires of the heart are finished, man though still in the body is united to Spirit; mortal becomes immortal.

'When the knot of the heart is cut, mortal becomes immortal. This is the law.

'The heart has a hundred and one arteries; one of these—Sushumnā—goes up into the head. He who climbs through it attains immortality; others drive him into the vortex.

'God, the inmost Self, no bigger than a thumb, lives in the heart. Man should strip him of the body, as the arrow-maker strips the reed, that he may know Him as perpetual and pure; what can He be but perpetual and pure?'

Then Nachiketas having learnt from Death this knowledge, learnt the method of meditation, rose above desire and dèath, found God: who does the like, finds Him.

IV

Questions
(Prashna-Upanishad)

1

May our ears hear the good. Lords! inspiration of sacrifice! May our eyes see the good. May we serve him with the whole strength of our body. May we, all our life, carry out his will. May peace and peace and peace be everywhere.

Welcome to the Lord!

Sukeshā Bhāradwāja, Satyakāma Shaibya, Souryāyanee Gārgya, Kousalya Āshwalāyana, Bhārgawa Waidarbhee and Kabandhee Kātyāyana, students and devotees, brought their offerings and their faith to Sage Pippalāda.

The Sage said: 'Stay with me for a year, practise faith, austerity, continence; then ask what questions you like.'

2

At the end of a year Kabandhee Kātyāyana said: 'Lord ! Who created all things?'

The Sage said: 'The Creator, His mind's eye on the world made a couple in meditation, life and matter, thinking they would do the rest.

'Sun is life, Moon matter; World moveable and immoveable is matter, all shape matter.

'The sun looks into the east, then into the other quarters, then above and below, enlivening, lighting.

'He, all-prevalent life, first shows himself as Light. Here is my authority:

' "The wise know Him, the all pervading, all illuminating, all knowing, the One, upholder of all, and say that He rises as the sun that He may warm everything, go into everything, its particular life."

'The year is the Creator. There are two paths, the southern and the northern. Those that are content with alms-giving and ritual preferring the life of the family, go to their ancestors by the southern path, attain the lunar world and are born again. All there is matter.

'But those who seek the Self through austerity, continence, faith, knowledge, go by the northern path, attain the solar world. It is living, immortal, beyond fear; it is the goal. Once there, there is no return. It is the law. Here is my authority:

' "Some call the sun our protector, with five seasons or feet, twelve moons or bodies, who lives beyond the sky and sends the rain. Others call Him the year, reckoner of time, who rides in the chariot of seven colours or seven horses, and of six wheels considering that the number of seasons."

'The month too is the Creator, its bright half is life, its dark half matter. Wise men perform their rituals in the bright half; fools in the dark.

'The round of day and night is the Creator; day life, night matter. Those that couple with a woman by day, waste life; those that couple by night, preserve it.

'Food is the Creator. Food makes the seed; all things are from seed.

'Those who obey God as Creator, get all that life and matter can give. Those who practise austerity, continence, veracity go beyond these into Heaven.

'They that are neither crooked, nor hypocritical, nor lying, go beyond into pure Heaven.'

3

Bhārgawa Waidarbhee asked: 'Lord! What powers have knit the body? What powers give it life? Which is the greatest?'

The Sage said: 'The powers are: air, fire, water, earth, speech, mind, light, hearing. All these said aloud that they had knit the body.

'Life, greater than these, said: you deceive yourselves. It is I alone, dividing myself into five streams, knit and enliven the body. But they would not believe.

'Life, to vindicate himself, rose as though he wanted to leave the body. But as he rose, others knew that they too must rise. When he returned they returned. As bees follow their queen when she goes out; return when she returns; speech, mind, light, hearing returned: they began to praise life.

'Life burns in the fire, shines in the Sun. Rain, cloud,

air, earth, are life. Matter is life. All that has shape or no shape is life. Life is immortality.

'Everything is fixed in life, as are spokes in the hub of a wheel—the three Wedas, all sacrifices, all soldiers, all priests.

'Life, Lord of Creation, moving in the womb, there bringing yourself to birth, master of the five streams! All things offer you their tribute.

'You carry the offerings to the gods and the fathers; even breath and sense your handiwork.

'Life! Creator, Protector, Destroyer! Sun in heavenly circuit! Master of stars!

'Pour down the rain, let all things find their food, thrive, rejoice.

'Life itself! Purity itself! Fire itself, Eater, Master! All the world your food, Father in Heaven!

'May your body be in our speech, hearing, sight, mind, make us lucky, and never forsake us.

'May Life, Master of the three worlds, protect us as a mother protects her children. Grant us wisdom, grant us luck.'

4

Kousalya Āshwalāyana asked: 'Lord! when does life begin; how does it get into the body; how does it live there after dividing itself; how does it get out of the body; how does it support all that is outside, all that is inside?'

The Sage said: 'You ask weighty questions; you dig into the root. Here is my answer:

'Life falls from Self as shadow falls from man. Life and Self are interwoven, but Life comes into the body that the desires of the mind may be satisfied.

'As the king portions out his kingdom under different officials, life portions out the body under five living streams.

'The organs of excretion and generation under the downward stream Apāna; eye, ear, where He lives himself under Prāna, which passes out through mouth and nose; the middle of the body under the equalising stream Samāna, distributor of food, kindler of the seven flames.

'Self lives in the heart. There are a hundred and one arteries, from every artery start one hundred veins, from every vein seventy-two thousand smaller veins—all these He has put under the diffusing stream Wyāna.

'Climbing through one of these the upward stream Udāna leads the meritorious man to his reward; the sinful man to his punishment; if his merit and demerit are mixed, back to the world.

'Rising sun is the symbol of life; sun maintains Prāna of the eye; earth draws down Apāna; air, filler of all, maintains Samāna; wind, Wyāna.

'Light maintains Udāna. When that light is out, sense dissolves in mind, man is born again.

'Udāna united to the mind's desire at the moment of death, returns to Life, and Life, Udāna lighting the way, brings the soul to whatever place it deserves.

'The man who knows this, knows the meaning of life; his children are never lost. Here is my authority:

'"He who knows the source and power of Life, how it enters, where it lives, how it divides itself into five, how it is related to the Self, attains immortality; yes, attains immortality." '

5

Souryāyanee Gārgya asked: 'Lord! Who in man's body wakes, sleeps, dreams, enjoys? On whom do these depend?'

The Sage said: 'As the rays of the setting sun gather themselves up into his orb to come out again at sunrise, so the senses gather themselves up into the mind, master of them all. Therefore when a man does not hear, see, touch, smell, taste, speak, receive, give, move, enjoy, we say that he sleeps.

'Only the living fires are then awake. The living fire Apāna corresponds to the everlasting sacrificial Gārhapatya fire of the householder; the living fire Wyāna corresponds to the sacrificial Anwārhapachan fire that faces south and the southern path; the living fire Prāna, lit from the fire Apāna, corresponds to the sacrificial Āhawaneeya, fire lit from the everlasting Gārhapatya fire that faces east and the rising sun.

'The living fire Samāna is called the equalising fire, because it balances those oblations, the outgoing and the incoming breath. Mind is the sacrificer. The reward of the sacrifice is the living fire Udāna, the deep sleep that again and again leads mind to Self.

'The dreaming mind enjoys its greatness. What it has seen it sees again; what it has heard it hears again; what it has enjoyed in different countries and climates it enjoys again. Whatever is seen, unseen, heard, unheard, enjoyed, unenjoyed, real, unreal, here and there, it knows; it knows everything.

'When mind is lost in the light of the Self, it dreams no more; still in the body it is lost in that happiness.

'My son! All things fly to the Self, as birds fly to the tree for rest.

'Earth, its quality of scent; water, its quality of taste; light, its quality of beauty; wind, its quality of touch; air, its quality of sound; eye, what it sees; ear, what it hears; nose, what it smells; tongue, what it tastes; skin, what it touches; voice, what it says; hands, what they handle; generation, what incites it; excretion, what is excreted; feet, what they tread upon; mind, what it imagines; intellect, what it discriminates; pride, what swells it; thought, what is thought; light, what is lit; life, what depends upon it; all these fly towards the Self.

'This is the Self who sees, touches, hears, smells, tastes, thinks, discriminates, acts. The personal self and the ultimate imperishable, impersonal Self, are one.

'My son! Who knows the impersonal Self, wherein the personal self, the living fires, senses, elements live, he knows all; lives in all. Here is my authority:

' "He who finds the imperishable Being where the individual self, sense, vitality and elements live, he knows all; pervades all." '

6

Satyakāma Shaibya asked: 'Lord! Where does the man go after his life, if he meditates on Ôm all his life?'

The Sage said: 'Ôm is the conditioned and the unconditioned Spirit. The wise man with its help alone attains the one or the other.

'If he meditates on the syllable A alone he is soon born again on this earth. If he has chanted the Rig-Weda, he is born among men, a great, austere, self-controlled, God-fearing man.

'If he meditates on the two syllables A and U, and has chanted the Yajur-Weda, he goes to the moon and, after enjoying its pleasure, returns to the earth again and again.

'He who meditates on the three syllables A, U, M, as upon God, is joined to the light of the sun. Peeling his evil off, as the snake peels off its skin, he goes through that light, with the help of Sāma-Weda chants, to the Kingdom of Heaven, to the God greater than the greatest of all creatures though living in our body. Here is my authority:

' "If man meditates on the three syllables in separation, it is the emblem of mortality; but if he meditate upon all together, inseparable, interdependent, the three conditions, physical, mental, intellectual, reward him; he goes beyond mortality.

' "Rig-Weda brings man to earth, Yajur-Weda sends him to the sky, but only the Seer knows the world which Sāma-Weda brings. The wise man with the help

of Ôm goes there, beyond decay, death, fear; attains peace." '

7

Sukeshā Bhāradwāja said: 'Lord! I was asked this question by Hiranyanābha, Prince of Koasala: "Bhāradwāja! Do you know God and his sixteen phases?"—I said to the young man: "I do not. I will not lie about it, for I know what happens to the liar. If I did, I would tell you." The Prince mounted his chariot, and went away without a word. Now I ask: "Where is that God?" '

The Sage said: 'My son, that God and his sixteen phases are in this body.

'God thought to himself: "What is that which compels me to go if it goes, to stay if it stays?"

'He then created life; from life, knowledge; from knowledge, air; from air, wind; from wind, light; from light, water; from water, earth; from earth, sense; from sense, mind; from mind, food; from food, vigour; from vigour, austerity; from austerity, revelation; from revelation, karma; from karma, world; from world, the names.

'When rivers mingle with the sea they lose their names and shapes and people speak of the sea only, so these sixteen phases, when they mingle with God, lose their names and shapes and people speak of God only; man becomes the phaseless, the timeless. Here is my authority:

' "God is the hub of the wheel where the sixteen phases are the spokes, know Him and die no more."

'What I have told you is all that is known about Spirit.'

They worshipped the Sage and said: 'You are indeed our father. You have led us to the further shore.

'All bow down to you, Great Sage!
Bow down to the Great Sages!'

V

At the Feet of the Monk (Mundaka-Upanishad)

Book I

1

Lords, inspiration of sacrifice! May our ears hear the good. May our eyes see the good. May we serve Him with the whole strength of our body. May we, all our life, carry out His will. May peace and peace and peace be everywhere.

The Creator came first; He created Himself as Creator; then called Himself the Protector of the world. He gave the knowledge of Spirit, foundation of all knowledge, to his eldest son Atharwa.

Atharwa gave it to Angee; Angee to Satyawaha Bhāradwāja; Satyawaha Bhāradwāja to Angiras.

That famous man the householder Shounaka said to Angiras: 'What is it that when known, makes us know everything in the world?'

Angiras said: 'Those who know Spirit say that there are two kinds of knowledge, a lower and a higher.

'The lower is the knowledge of the four Wedas and such things as pronunciation, ceremonial, grammar,

etymology, poetry, astronomy, The higher knowledge is the knowledge of the Everlasting;

'Of that which has neither tangibility, nor antecedent, colour, eyes, ears, hands, feet; of that which is prevalent everywhere, immeasurably minute, self-evident, indestructible, always alive; of that which the wise name the Source.

'As the web springs from the spider and is again withdrawn, as the plant springs from the soil, hairs from the body of man, so springs the world from the Everlasting.

'Brooding Spirit creates food, food life, life mind, mind the elements, the elements the world, the world Karma, Karma the Everlasting.

'He looks at all things; knows all things. All things, their nourishment, their names, their forms, are from His will. All that He has willed is right.'

2

'The Sages studied the rituals described in the Wedas, went beyond them to the truth. You may find it better to stay with them; if you seek the reward of your actions, stay with them.

'When the sacrificial fire has been kindled, set it ablaze with butter, pour an oblation, then let the butter set it ablaze again.

'If the worshipper does not offer his sacrifice, according to the rules, during the new moon, or full moon, or at the rainy season, or at harvest time, if he offer it

without regularity or at other seasons, or not at all, if he entertain no guests at the sacrifice, his people for seven generations shall be unlucky.

'There are seven tongues of fire, the ruinous, the terrible, the swift, the smoky, the red, the bright, the flickering.

'If the sacrifice has been made at the right time, the tongues, emblem of the solar rays, carry the devotee into paradise.

' "Welcome! Welcome!" cry his pleasant flattering good deeds, as the tongues, emblem of the solar rays, carry him. "Look upon what we have made for you, look upon this beautiful paradise."

'Those sacrifices with their crew of eighteen men, are unseaworthy ships, belong to a trivial karma. The fool fixes his hopes upon them; goes to wreck.

'Fools brag of their knowledge, proud, ignorant, dissolving; staggering to and fro, blind and led by the blind;

'Dunces think, in their pride, that they have solved every problem; the passionate never learn. All these, the merit of their sacrifice exhausted, are thrust from paradise into the misery of life.

'These dunces think ritual and alms are enough, they know nothing of the good itself; when ritual and alms have done their work, they fall into their old human life or it may be lower still.

'The wise and the clean, content with what they get, living in solitude, practising austerities, go to the Deathless, through the gates of the sun.

'He that understands the results of action, wants to renounce them all. Activity cannot attain the Inactive; therefore, with hands folded, let him go to some teacher who lives in Spirit and in whom revelation lives.

'To such a pupil, humble, master of mind and sense, the teacher can teach all he knows, bringing him to the Deathless.'

Book II

1

'This is the truth: the sparks, though of one nature with the fire, leap from it; uncounted beings leap from the Everlasting, but these, my son, merge into It again.

'The Everlasting is shapeless, birthless, breathless, mindless, above everything, outside everything, inside everything.

'From Him are born life, mind, sense, air, wind, water, earth that supports all.

'He is the inmost Self of all. Fire, His head; sun and moon, His eyes; the four quarters, His ears; revelation, His voice; wind, His breath; world, His heart; earth, His feet.

'Fire is from Him, its fuel sun, moon from sun, rain from moon, food from rain, man from food, seed from man; thus all descends from God.

'From Him are hymns, holy chants, ritual, initiation, sacrifice, ceremonial, oblation, time, deeds, everything under sun and moon;

'From Him, gods, angels, men, cattle, birds, living fires, rice, barley, austerity, faith, truth, continence, law;

'From Him seven senses like ritual fires, seven desires like flames, seven objects like oblations, seven pleasures like sacrifices, seven nerves like habitations, seven centres in the heart like hollows in the cavern.

'From Him, seas, rivers, mountains, herbs and their properties: in the middle of the elements the inmost Self.

'My son! There is nothing in this world, that is not God. He is action, purity; everlasting Spirit. Find Him in the cavern; knaw the knot of ignorance.'

2

'Shining, yet hidden, Spirit lives in the cavern. Everything that sways, breathes, opens, closes, lives in Spirit; beyond learning, beyond everything, better than anything; living, unliving.

'It is the undying blazing Spirit, that seed of all seeds, wherein lay hidden the world and all its creatures. It is life, speech, mind, reality, immortality. It is there to be struck. Strike it, my son!

'Take the bow of our sacred knowledge, lay against it the arrow of devotion, pull the string of concentration, strike the target.

'Ôm is the bow, the personal self the arrow, impersonal Self the target. Aim accurately, sink therein.

'Into His cloak are woven earth, mind, life, the

canopy, the Kingdom of Heaven. He is alone and sole; man's bridge to immortality.

'Come out of all the schools. Meditate upon Ôm as the Self. Remember He takes many shapes, lives in the hub where the arteries meet; and may His blessing bring you out of the darkness.

'He knows all, knows every particular. His glory prevails on earth, in heaven, in His own seat, the holy city of the heart.

'He becomes mind and guides body and life. He lives in man's heart and eats man's food. He that knows Him, in finding joy, finds immortality.

'He that knows Him as the shaped and the shapeless, cuts through the knot of his heart, solves every doubt, exhausts every action.

'In a beautiful golden scabbard hides the stainless, indivisible, luminous Spirit.

'Neither sun, moon, star, neither fire nor lightning, lights Him. When He shines, everything begins to shine. Everything in the world reflects His light.

'Spirit is everywhere, upon the right, upon the left, above, below, behind, in front. What is the world but Spirit?'

Book III

1

'Two birds, bound one to another in friendship, have made their homes on the same tree. One stares about him, one pecks at the sweet fruit.

'The personal self, weary of pecking here and there, sinks into dejection; but when he understands through meditation that the other—the impersonal Self—is indeed Spirit, dejection disappears.

'When the sage meets Spirit, phallus and what it enters, good and evil disappear, they are one.

'The sage who knows Him as life and the giver of life, does not assert himself; playing with Self, enjoying Self, doing his duty, he takes his rank.

'The Self is found by veracity, purity, intelligence, continence. The ascetic, so purged, discovers His burning light in the heart.

'Falsehood turns from the way; truth goes all the way; the end of the way is truth; the way is paved with truth. The sage travels there without desire.

'Truth lies beyond imagination, beyond paradise; great, smaller than the smallest; near, further than the furthest; hiding from the traveller in the cavern.

'Nor can penance discover Him, nor ritual reveal, nor eye see, nor tongue speak; only in meditation can mind, grown pure and still, discover formless truth.

'The Self shines out of the pure heart, when life enters with its five fires and fills the mind.

'A pure man gets all he wants. A man with mind fixed upon some man who knows the Self, gets all he wants.'

2

'The daring man adores the knower of that Spirit, wherein the world lives and is bright; knows him escaped from the seminal fluid.

'He who desires one thing after another, brooding over them, is born where his desires can be satisfied; but the Self attained, one desire satisfied, all are satisfied.

'The Self is not known through discourse, splitting of hairs, learning however great. He comes to the man He loves; takes that man's body as His own.

'Blunderers, charlatans, weaklings, cannot attain the Self. He is found by the pure, daring, cautious man.

'He who has found Him, seeks no more; the riddle is solved; desire gone, he is at peace. Having approached from everywhere that which is everywhere, whole, he passes into the Whole.

'When the ascetic has mastered theory and practice, he forgets body, remembers Spirit, attains immortality.

'His phases return to their source, his senses to their gods, his personal self and all his actions to the impersonal imperishable Self.

'As rivers lose name and shape in the sea, wise men lose name and shape in God, glittering beyond all distance.

'He who has found Spirit, is Spirit. Nobody ignorant of Spirit is born into his family. He goes beyond sorrow, sin, death; the knots of his heart unloosed.

'The Rig-Weda says "Tell this to those that know

the Wedas, do their duty, obey the law, make themselves an oblation to the sole Fire."

'This is that ancient Truth,' sage Angiras declared. 'Obey the law and understand.'

We bow down to you, Great Sage!
Bow down to you, Great Sages!

VI

At the Feet of Master Mandooka (Māndookya-Upanishad)

Lords! inspiration of sacrifice! May our ears hear the good. May our eyes see the good. May we serve Him with the whole strength of our body. May we, all our life, carry out His will.

Peace, peace, and peace be everywhere.

Welcome to the Lord!

The word Ôm is the Imperishable; all this its manifestation. Past, present, future—everything is Ôm. Whatever transcends the three divisions of time, that too is Ôm.

There is nothing that is not Spirit. The personal self is the impersonal Spirit. It has four conditions.

First comes the material condition—common to all—perception turned outward, seven agents,[1] nineteen agencies,[2] wherein the Self enjoys coarse matter. This is known as the waking condition.

[1]Heavens (head), sun (eye), air (breath), fire (heart), water (belly), earth (feet), and space (body).

[2]Five organs of sense—hearing, touching, seeing, tasting and

The second is the mental condition, perception turned inward, seven agents, nineteen agencies, wherein the Self enjoys subtle matter. This is known as the dreaming condition.

In deep sleep man feels no desire, creates no dream. This undreaming sleep is the third condition, the intellectual condition. Because of his union with the Self and his unbroken knowledge of it, he is filled with joy, he knows his joy; his mind is illuminated.

The Self is the lord of all; inhabitant of the hearts of all. He is the source of all; creator and dissolver of beings. There is nothing He does not know.

He is not knowable by perception, turned inward or outward, nor by both combined. He is neither that which is known, nor that which is not known, nor is He the sum of all that might be known. He cannot be seen, grasped, bargained with. He is undefinable, unthinkable, indescribable.

The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the one without a second. This is the fourth condition of the Self—the most worthy of all.

This Self, though beyond words, is that supreme word Ôm; though indivisible, it can be divided in

smelling; five organs of action — speaking, handling, walking, generating and excreting; five living fires—Prāna, Apāna, Wyāna, Udāna and Samāna; Discursive mind (Manas), Discriminative mind (Buddhi), Mind-Material (Chitta) and Personality (Ahangkāra).

three letters corresponding to the three conditions of the Self, the letter A,[1] the letter U, and the letter M.

The waking condition, called the material condition, corresponds to the letter A, which leads the alphabet and breathes in all the other letters. He who understands, gets all he wants; becomes a leader among men.

The dreaming condition, called the mental condition, corresponds to the second letter U. It upholds; stands between waking and sleeping. He who understands, upholds the tradition of spiritual knowledge; looks upon everything with an impartial eye. No one ignorant of Spirit is born into his family.

Undreaming sleep, called the intellectual condition, corresponds to the third letter, M. It weighs and unites. He who understands, weighs the world; rejects; unites himself with the cause.

The fourth condition of the Self corresponds to Ôm as One, indivisible Word. He is whole; beyond bargain. The world disappears in Him. He is the good; the one without a second. Thus Ôm is nothing but Self. He who understands, with the help of his personal self, merges himself into the impersonal Self; He who understands.

[1]'A' is pronounced short like the sound of 'e' in 'her', 'U' as in 'put', and 'M' as 'Me' in 'Merchant'.

VII

From the Taittireeya Branch of the Wedas (Taittireeya-Upanishad)

Book I

Admonition

1

May the Sun bless us! May the Night bless us! May the Eye bless us! May Might bless us! May Speech bless us! May the All-prevalent bless us! Welcome Spirit! Welcome Life, Face of Spirit! Truth shall be on my lips and truth in my thoughts. May truth protect me; protect my teacher; protect us both. May peace and peace and peace be everywhere.

2

We explain what constitutes pronunciation. It comprises letters, accent, quantity, articulation, rhythm, and lastly sequence of letters.

3

Grant success! Grant that we may be one in the light of Spirit!

This chapter deals with the world, heavenly bodies, education, generation, language.

What is this world? Earth below, heaven above, air between, wind joining them.

What are the heavenly bodies? Fire on one side, sun on the other side, water between, lightning joining them.

What is education? The teacher on one side, pupil on the other side, knowledge between, discourse joining them.

What is generation? Mother on one side, father on the other side, child between, procreation joining them.

What is language? The lower jaw on one side, the upper jaw on the other side, words between, tongue joining them.

This is the summary. He who knows them all, shall have children, cattle, food, knowledge, heaven.

4

Ôm! Essence of the Wedas, revealed in the Wedas, revealed in the world, sprung from immortality! Lord, fill me with intelligence, that I may grasp immortality!

Make my body strong, my tongue sweet, my ears keen. You are the Spirit's armour, hidden by sensuality. Keep me from forgetting.

May spiritual riches come of their own will. May they increase, then send me Spirit itself. May I never lack clothes, cows, food, drink, that I may serve you the better. May pupils come, may pupils gather round,

may pupils listen, that I may serve you the better. May they in peace, control mind and sense, that they may serve you the better.

May I become famous, may I become richer than the richest, that I may serve you the better.

Lord! may I enter into you, may you enter into me! may I merge into your thousands of shapes, for my purification.

As water flows downward, as months mingle with the year, Guardian! may pupils come from everywhere, that I may serve you the better.

You are the Fold. Take me. Enlighten me.

5

Bhoohu, Bhuwāhā, Suwāhā, are sacred sounds. Sage Mahāchamasya taught a fourth, Mahas, meaning Spirit, meaning God. The others are His limbs.

When Bhoohu is earth, Bhuwāhā sky, Suwāhā heaven, Mahas is the sun; for everything is sustained by the sun.

When Bhoohu is fire, Bhuwāhā wind, Suwāhā sun, Mahas is the moon; for planets are sustained by the moon.

When Bhoohu is Rig-Weda, Bhuwāhā Sāma-Weda, Suwāhā Yajur-Weda, Mahas is Spirit; for the Wedas are sustained by Spirit.

When Bhoohu is Prāna, Bhuwāhā Apāna, Suwāhā Wyāna, Mahas is Food; for the living fires are sustained by food.

Thus there are four times four, sixteen sacred sounds. He who knows them, knows Spirit; all gods will pay him homage.

6

God lives in the hollow of the heart, filling it with immortality, light, intelligence.

Where the skull divides and where it is customary to divide the hair, lies the hollow, where the gate of God swings, like the uvula within the palate.

Through that gate man goes forth into fire crying Bhoohu, into air crying Bhuwāhā, into sun crying Suwāhā, into Spirit crying Mahas.

In Spirit, he attains heaven, conquers his mind; becomes master of speech, sight, hearing, knowledge.

He becomes Spirit itself, which has for its body air, for its soul truth, for its rest life; there he is peaceful, merry, immortal.

Worship Spirit, now that you are fit to worship ancient Spirit.

7

Earth, sky, heavens, quarters, sub-quarters; fire, wind, sun, moon, stars; water, air, herb, food, body; are elements.

Prāna, Wyāna, Apāna, Udāna, Samāna; eye, ear, mind, tongue, touch; skin, flesh, muscle, bone, marrow; are the body.

A Sage said, understanding these sets of five: 'Every-

thing is sacred; for with the help of the latter, man conquers the former.'

8

Ôm is Spirit. Everything is but Ôm.

Ôm permits, Ôm gives the signal. Ôm begins the ceremony. All chants begin with Ôm. All hymns begin with Ôm. The priest begins with Ôm. His commands are in the name of Ôm. The sacrificer offers the oblation with Ôm. The teacher begins with Ôm. The pupil begins with Ôm.

The pupil murmuring Ôm seeks for Spirit; in the end he finds Spirit.

9

Do your duty; learn and teach. Speak truth; learn and teach. Meditate; learn and teach. Control sense; learn and teach. Control mind; learn and teach. Kindle fire; learn and teach. Feed fire; learn and teach. Be hospitable; learn and teach. Be humane; learn and teach. Serve the family; learn and teach. Procreate; learn and teach. Educate your children; learn and teach.

Ratheetara Satyawachā says: 'Truth is necessary.'

Paurushishti Taponitya says: 'Austerity is necessary.'

Moudgalya Nāka says: 'Learning and teaching are necessary.'

Learning and teaching, they are austerity; they are austerity.

10

'I nourish the tree of life. My glory is like the mountain peak. I am exalted, wise, luminous, immortal, pure. I am the life that flows from the sun.' So said sage Trishanku, having attained.

11

After teaching the Wedas, teacher says to pupil: 'Speak the truth. Do your duty. Study the Wedas. Give what is fitting to the teacher; marry, continue the family. Neither neglect your spiritual nor your worldly welfare. Always learn and teach. Forget neither God nor ancestor. Your mother your goddess, your father your God, your guest your God, your teacher your God; copy our good deeds alone, so escape blame.

'Look for men greater than us, welcome them, give them hospitality.

'Give with faith; if you lack faith, give nothing. Give in proportion to your means. Give with courtesy. Give as the God-fearing give. Give to the deserving.

'If you do not know what to do in some particular case or in your general conduct, think of what sense of duty, what kindness, independence of public opinion, some holy men of your neighbourhood, whether of an order or not, would show in like circumstance; if you do not know what to think about a man think what some such holy man would think about him.

'This is the admonition, the advice, the law of the Wedas. Obey! Obey.'

Book II

Joy

May He protect us both. May He take pleasure in us both. May we show courage together. May Spiritual knowledge shine before us. May we never hate one another.

May peace and peace and peace be everywhere.

1

He who knows Spirit knows the foundation. Here is my authority: 'He who knows Spirit as that boundless wise reality, hidden in the heart's cavern, gets all that he wants.'

Out of Spirit came air, out of air, wind; out of wind, fire; out of fire, water; out of water, earth; out of earth, vegetation; out of vegetation, food; out of food, man;

Man's elemental Self comes from food: this his head; this his right arm; this his left arm; this his heart; these legs his foundation. Here is my authority:

2

'From food are born all creatures; they live upon food, they are dissolved in food. Food is the chief of all things, the universal medicine.

'They who think of food as Spirit, shall never lack. From food all beings are born; all beings increase their bulk; all beings feed upon it, it feeds upon all beings.'

The elemental Self is from food, but within it lives its complement and completion, the living Self. The living Self grows up side by side with the elemental Self. Prāna is its head, Wyāna its right arm, Apāna its left arm, air its heart, earth its foundation. Here is my authority:

3

'Gods, men, beasts, live by breath. Breath is life and is called the giver of Life.'

The living Self is the soul of the elemental Self, but within it lives its complement and completion, the thinking Self. The thinking Self grows up side by side with the living Self. Meditation is its head, ritual its right arm, prayer its left arm, admonition of the Wedas its heart, Sage Atharwāngiras its foundation. Here is my authority:

4

'He who knows the spiritual joy mind cannot grasp nor tongue speak, fears nothing.'

The thinking Self is the soul of the living Self, but within it lives its complement and completion, the knowing Self. The knowing Self grows up side by side with the thinking Self. Faith is its head, right its right arm, truth its left arm, concentration its heart, discrimination its foundation. Here is my authority:

5

'Knowledge runs to sacrifice and incites action. Gods worship knowledge as the highest expression of Spirit. The steadfast worshipper of Spirit, as knowledge, goes beyond all evil, gets everything he wants.'

The knowing Self is the soul of the thinking Self, but within it lives its complement and completion, the joyous Self. The joyous Self grows up side by side with the knowing Self. Satisfied desire is its head, pleasure its right arm, contentment its left arm, joy its heart, Spirit its foundation. Here is my authority:

6

'He who denies Spirit, denies himself; he who affirms it, affirms himself.'

This joyous Self is the soul of the knowing Self.

Does an ignorant man attain Spirit after death or only a wise man?

7

God thought: 'I would be many; I will procreate.' And in the heat of his meditation created everything; creating everything He entered into everything; entering into everything He took shape yet remained shapeless; took limits yet remained limitless; made his home, yet remained homeless; created knowledge and ignorance; reality, unreality; became everything; therefore everything is reality. Here is my authority:

'In the beginning there was no creation; then crea-

tion came. He created Himself, out of Himself. Hence He is called Self-Creator.'

Everything is Self-created. He is that essence. Drinking that essence, man rejoices. If man did not lose himself in that joy, he could not breathe; he could not live. Self is the sole giver of joy.

When man finds invisible, nameless, homeless, shapeless, invulnerable rock, he is no longer terrified. To doubt Spirit is to live in terror. For that man, thinking himself wise, who doubts Spirit, Spirit becomes terror itself. Here is my authority:

'Through terror of God, sun shines, rain pours, fire burns, wind blows, death speeds.'

8

What is joy?

Think of a young man, well read, ambitious, firm, strong, noble; give him all the wealth of the world, call him one unit of human joy.

Multiply that joy a hundred times, and call it one unit of the joy of those brought to the celestial choir by their good deeds. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of choir-born spirits. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of the fathers, living in their eternal paradise. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of heaven-born gods. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of gods brought to godhead by their good deeds. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of ruling gods. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of Indra, god of Power. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of Brihaspati, who has taught the gods. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of Prajāpati, maker of gods. A man full of revelation, but without desire, has equal joy.

Multiply that joy a hundred times, and call it one unit of the joy of Spirit. A man full of revelation, but without desire, has equal joy.

He who lives in man, He who lives in the sun, are one.

He who knows this, cries goodbye to the world; goes beyond elemental Self, living Self, thinking Self, knowing Self, joyous Self. Here is my authority:

9

'He who knows the spiritual joy mind cannot grasp nor tongue speak, fears nothing.'

Should he do wrong, or leave good undone, he knows no remorse. What he does, what he does not, is sanctified; what he does not, what he does, is sanctified.

Book III

Bhrigu

May He protect us both. May He take pleasure in us both. May we show courage together. May spiritual knowledge shine before us. May we never hate one another.

May peace and peace and peace be everywhere.

1

Bhrigu, seeking his father Waruna, said:

'Lord! what is Spirit?'

Waruna said: 'First know food, life, seeing, hearing, speaking, thinking; then that Spirit from whom all things are born, by whom they live, towards whom they move, into whom they return.'

2

Bhrigu meditated and found that food is Spirit. From food all things are born, by food they live, towards food they move, into food they return.

Having found this he said to his father: 'Lord! Tell me more about Spirit.'

Waruna said: 'Find Spirit through meditation; meditation is Spirit.'

3

Bhrigu meditated and found that life is Spirit. From life all things are born, by life they live, towards life they move, into life they return.

Having found this he said to his father: 'Lord! Tell me more about Spirit.'

Waruna said: 'Find Spirit through meditation, meditation is Spirit.'

4

Bhrigu meditated and found that mind is Spirit. From mind all things are born, by mind they live, towards mind they move, into mind they return.

Having found this he said to his father: 'Lord! Tell me more about Spirit.'

Waruna said: 'Find Spirit through meditation; meditation is Spirit.'

5

Bhrigu meditated and found that knowledge is Spirit. From knowledge all things are born, by knowledge they live, towards knowledge they move, into knowledge they return.

Having found this he said to his father: 'Lord! Tell me more about Spirit.'

Waruna said: 'Find Spirit through meditation; meditation is Spirit.'

6

Bhrigu meditated and found that joy is Spirit. From joy all things are born, by joy they live, toward joy they move, into joy they return.

This is what Bhrigu, son of Waruna, found in the hollow of his heart.

He who knows it stands on a rock; commands everything, enjoys everything; founds a family, gathers flocks and herds; grows famous through the light of Spirit; is a great man.

7

Respect food. Life is food; body lives on food. Body is life; life is body; they are food to one another.

He who knows it stands on a rock; commands everything, enjoys everything; founds a family, gathers flocks and herds; grows famous through the light of Spirit; is a great man.

8

Do not steal food. Water is food; light lives on water. Water is light; light is water; they are food for one another.

He who knows it stands on a rock; commands everything, enjoys everything; founds a family, gathers flocks and herds; grows famous through the light of Spirit; is a great man.

9

Store food. Earth is food; air lives on earth. Earth is air; air is earth; they are food for one another.

He who knows it stands on a rock; commands everything, enjoys everything; founds a family, gathers flocks and herds; grows famous through the light of Spirit; is a great man.

10

Never turn anyone from the door; gather enough food, say to the stranger: 'Sir, the dinner is served.' He who gives with purity, gets purity in return; he who gives with passion, gets passion in return; he who gives with ignorance, gets ignorance in return.

He who knows, meditates upon Spirit as the blessedness of speech; as Prāna and Apāna, the getting and giving of the two breaths; as the activity of hands, as movement of feet, as the evacuation of the bowels.

These are the customary meditations upon the body. He meditates upon Spirit as nourishment in rain, as violence in lightning, as abundance in cattle, as light in stars, as creation, joy, immortality in sex, as all-filling, all-containing nature in air.

These are the customary meditations on Nature. Worship Spirit as the support, be supported; worship Spirit as the great, become great; worship Spirit as the mind, become mind.

Bow down to Spirit as the sole object of desire, be the goal of all desire; worship Spirit as the master of all, become the master of all.

Worship Spirit as the destroyer, your enemies whether public or in your own house shall be destroyed.

He who lives in man, He who lives in the sun, are the same.

He who knows this, says goodbye to the world: goes beyond elemental Self, living Self, thinking Self, knowing Self, joyous Self.

He moves at will throughout the world, enjoying whatever he will, creating whatever shape he will, praising the unity of Spirit—miraculous, miraculous, miraculous.

I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the link between, I am the link between, I am the link between.

I am the first among the visible and the invisible. I existed before the gods. I am the navel of immortality. Who gives me, protects me. I am food; who refuses to give me, I eat as food.

I am this world and I eat this world. Who knows this, knows.

VIII

At the Feet of Master Aitareya (Aitareya-Upanishad)

1

May God be revealed; speech merge in mind; mind merge in speech. May they bring me the Wedas. May I ponder over that knowledge day and night, may I never forget it. Truth shall be on my lips, and truth in my thoughts. May truth protect me; protect my teacher; protect us both.

May peace and peace and peace be everywhere.

2

There was in the beginning one sole Self; no eye winked. He thought: 'Shall I create territories?'

He created territories: that of the first water, that of light, that of earth, that of water. Heaven and beyond heaven is that of the first water; sky is that of light; this mortal territory is that of earth; under earth is that of water. He thought again: 'The territories are there; let me create their rulers.' Out of water he lifted an egg.

He warmed it, and because of His warmth a being with

a mouth appeared through a crack, for His own form lay within it. From the mouth came speech; from speech fire. A nose appeared; from its nostrils came breath, from breath air. The eyes appeared; from the eyes came sight; from sight the sun. The ears appeared; from the ears came hearing; from hearing the four quarters. The skin appeared; from the skin came hair; from hair vegetation. The heart appeared; from the heart came the mind; from the mind came the moon. The navel appeared; from the navel came the downward breath Apāna; from Apāna death. Sex appeared; from sex came seed; from seed water.

3

When these gods were created, they went back into the waters. Then He endowed that being with hunger and thirst. Then the gods said: 'Give us some place where we can live and eat.'

He created a bull out of the waters. They said: 'No; it is not sufficient.' He created a horse. They said: 'No; it is not sufficient.'

He created a man. They said: 'You have done well.' Because they were satisfied, man is the chief of creatures. He said to the gods: 'Take your places.'

Fire in the character of speech entered the mouth; air in the character of scent entered the nose; sun in the character of sight entered the eyes; four quarters in the character of hearing entered the ears; vegetation in the character of hair entered the skin; moon

in the character of mind entered the heart; death in the character of Apāna entered the navel; water in the character of seed entered the loins.

Hunger and thirst said: 'Where is our place?' He said: 'Take your place beside all the gods, for I have made you the partners of all. To whatever god man makes oblation, hunger and thirst shall partake.'

4

He thought: 'Here are the territories and their rulers. I will create food.'

He meditated on water, and from the heat of meditation came an image. That image is food.

Food fled from man. Man tried to grasp it with speech but failed; had he succeeded, to talk about it had been satisfaction enough.

He tried to grasp it with breath but failed; had he succeeded, to inhale it had been satisfaction enough.

He tried to grasp it with his eyes but failed; had he succeeded, to look upon it had been satisfaction enough.

He tried to grasp it with his ears but failed; had he succeeded, to hear it had been satisfaction enough.

He tried to grasp it with his skin but failed; had he succeeded, to touch it had been satisfaction enough.

He tried to grasp it with his mind but failed; had he succeeded, thinking of it had been satisfaction enough.

He tried to grasp it with the downward breath Apāna and succeeded. Apāna alone receives food; Apāna lives on food.

God thought: 'Can they live without me? How shall I enter the body?' He knew that even if tongue spoke, breath breathed, eyes saw, ears heard, skin touched, mind thought, Apāna drew in, sex threw out, they would not know Him.

He opened the suture of the skull, entered through the gate which is called the Gate of Joy. He found three places in the body where He could live, three conditions where He could move; waking, dreaming, sleeping.

He entered the body, named its various parts, wondered if there could be anything there not Himself, rejoiced to find there was nothing but Himself.

Hence He is known by the name Idandra—He that sees—or it is shortened into Indra; for even the gods are affectionate.

5

First He becomes the seed of a man, which is light gathered from all the limbs of the body. Man nourishes himself within himself as seed. When he ejects that seed into a woman, he himself is born. That is his first incarnation.

The seed merges in the woman's body; because it becomes her body, it does not harm her. She nourishes the self of the man within herself.

Protect her, for she is protecting the seed. Before and after the birth of the child, man blesses the child, blessing himself. Man lives in his child; that is his second incarnation.

The son being the father over again, carries the tra-

ditions of the family, and the father having completed his fate, exhausted his years, dies and is born again. That is his third incarnation.

Sage Wāmadewa said: 'When lying in the womb, I understood how the gods worked. They put me into that iron-gated, hundred-gated, prison; but I fled quickly; I fled like a hawk.'

Sage Wāmadewa, broke out of the body, did all that he desired, attained the Kingdom of Heaven, became immortal; yes, became immortal.

6

'On whom should we meditate as the Self? Which of the two is He? Is He that by which we see, hear, speak, smell, separate the sweet from the sour?

'Or is He that other, living in the mind or in the intellect as imagination, discrimination, knowledge, continuity, intuition, conviction, contemplation, will, emotion, memory, desire, resolution, being, living, loving, longing; all names for the one Intelligence?'

He is Spirit, Creator, God; all gods; earth, air, water, wind, fire, constituents of life, all greater and lesser combinations; seminal, egg-born, womb-born, sweat-born, soil-born; horses, cows, men, elephants, birds; everything that breathes, movable, immovable: all founded upon, all moved by the one Intelligence. Intelligence is Spirit.

Sage Wāmadewa, with this knowledge, did all that he desired, left this world for Heaven, became immortal; became immortal.

IX

The Doctrine of the Chhāndôgyas (Chhāndôgya-Upanishad)

Book VI

1

Speech, eyes, ears, limbs, life, energy, come to my help. These books have Spirit for theme. I shall never deny Spirit, nor Spirit deny me. Let me be in union, communion with Spirit. When I am one with Spirit, may the laws these books proclaim live in me, may the laws live.

2

Ôm. Once upon a time there lived Shwetaketu, son of Uddālaka. Uddālaka said: 'My son! Find a teacher, learn; none of our family has remained a Brāhman in name only.'

At twelve he found his teacher; at twenty-four, having completed the study of the Wedas, he returned home, stiff-necked, arrogant, self-willed.

Uddālaka said: 'My son! You think such a lot of yourself, but did you ask your teacher about that initiation,

which makes a man hear what is not heard, think what is not thought, know what is not known?'

'What is that initiation, Lord?' said Shwetaketu. Uddālaka said: 'By knowing a lump of clay you know all things made of clay; they differ from one another as it were in language and in name, having no reality but their clay;

'By knowing one nugget of gold you know all things made of gold; they differ from one another as it were in language and in name, having no reality but their gold;

'By knowing one piece of base metal you know all things made of that metal; they differ from one another as it were in language and in name, having no reality but that metal.

'For the like reason, after that initiation, you know everything.'

Shwetaketu said: 'My revered teacher cannot have known that; had he known it he would have told me. Therefore, Lord! teach it.'

Uddālaka said: 'I will teach it, my son!'

3

'My son! In the beginning, there was mere being, one without a second. Some say there was mere nothing, nothing whatsoever; that everything has come out of nothing.

'But how can that be true, my son,' said Uddālaka; 'how could that which is, come from that which is not?

I put it otherwise; in the beginning there was mere being, one without a second.

'That being thought: "Would that I were many! I will create." He created light. Light thought: "Would that I were many! I will create!" Light created the waters. When anybody weeps or sweats, the tears and the sweat are created by light.

'Those waters thought: "Would that we were many! We will create!" They created food. Whenever and wherever it rains, food is abundant. Food is from water.'

4

'There are three classes of creatures: the egg-born, the womb-born, the soil-born.

'That divine Being thought: "I will go into the three gods—light, water, food. I will give them not only life, but names and shapes."

'He said: "I will make each of them threefold." He and life went into the three gods, and He gave them names and shapes.

'You shall hear, my son, how He divides each of the three gods into three, and each of these three into three again.'

5

'Whatever redness is in fire is a shape of light; whatever whiteness, a shape of water; whatever blackness, a shape of food. So fire as fire disappears, its shape is a name or way of talking; reality lies in the first three gods.

'Whatever redness is in sun is a shape of light; what-

ever whiteness a shape of water; whatever blackness a shape of food. So sun as sun disappears, its shape is a name or way of talking; reality lies in the first three gods.

'Whatever redness is in moon is a shape of light; whatever whiteness a shape of water; whatever blackness a shape of food. So moon as moon disappears, its shape is a name or way of talking; reality lies in the first three gods.

'Whatever redness is in lightning is a shape of light; whatever whiteness a shape of water; whatever blackness a shape of food. So lightning as lightning disappears, its shape is a name or way of talking; reality lies in the first three gods.

'The great householders of the past, men famous for their learning and wisdom, had this in mind when they said: "Let no man say there is anything we have not heard, thought, seen." They knew everything.

'They knew that redness, no matter where found, was always light, whiteness always water, blackness always food.

'They knew that a thing, no matter how strange it looked, was but some combination of those three first gods.

'My son, when the three gods enter into man, each of those three divides into three.'

6

'Food when drunk is changed into three qualities—the grossest becomes excrement; the finest mind; whatever is midway, flesh.

'Water when drunk is changed into three qualities—the grossest becomes urine; the finest becomes life; whatever is midway, blood.

'Light when we eat it in fat or oil, is changed into three qualities—the grossest becomes bone; the finest speech; whatever is midway, marrow.

'Remember, my son! mind comes from food, life comes from water, speech comes from light.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain, my son!' said Uddālaka.

7

'The finest quality of curds, when churned, rises up as butter.

'So the finest quality of the food we swallow, rises up as mind.

'The finest quality of the water we swallow, rises up as life.

'The finest quality of the light we swallow, rises up as speech.

'Remember, my son! mind comes from food, life comes from water, speech comes from light.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain, my son!' said Uddālaka.

8

'Man has sixteen phases. Abstain from food for a fortnight if you will, but drink; if you cut off drink, you cut off life.'

Shwetaketu having abstained from food for a fortnight, went to his father and said: 'What is the lesson today?'

Uddālaka asked him to repeat Rig-Weda, Yajur-Weda, Sāma-Weda verses.

Shwetaketu said: 'I do not remember them.'

Uddālaka said: 'A coal no bigger than a fire-fly would not make a blaze bigger than itself, so, my son, since only one of your sixteen phases remains, you cannot remember the Wedas. Now go and eat; then you will understand me.'

Shwetaketu having taken food, went to his father again, answered all his questions.

Uddālaka said: 'My son! A coal no bigger than a fire-fly if fed with hay makes a blaze bigger than itself.

'One phase that remained out of sixteen fed with food blazed up, and now you can remember the Wedas.

'Remember, my son! mind comes from food, life comes from water, speech comes from light.'

Shwetaketu understood what he said; understood what his father said.

9

Aruna's son, Uddālaka said to Shwetaketu: 'My son! know the nature of sleep. When a man sleeps, he is united with that Being, that is himself. We think it enough to say that he sleeps, yet he sleeps with himself.

'A tethered bird, after flying in every direction,

settles down on its perch; the mind, after wandering in every direction, settles down on its life; for, my son! mind is tethered to life.

'Know the nature of hunger and thirst. Man becomes hungry. Water brings his food to his belly. Water brings his food, as cowherd his cow, horseman his horse, general his army. Remember, my son! that body sprouts from food; could it sprout without a root?

'What is the root of all? What but food?

'Remember, my son! water is root, food its sprout; light is root, water its sprout; in the same way, that Being is root, light its sprout. All creatures have their root in that Being. He is their rock, their home.

'Man becomes thirsty. Light brings the water to his gullet, as cowherd his cow, horseman his horse, general his army. Remember, my son! that food sprouts from water; could it sprout without a root?

'What is the root of all? What but water?

'Light is root, water its sprout; that Being is root, light its sprout. All creatures have their root in that Being; He is their rock, their home. My son! I have already told you how the three first gods became each of them threefold when in contact with body. When a man is dying, his speech merges into mind, his mind into life, his life into light, his light into the one Being.

'That Being is the seed; all else but His expression. He is truth, He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

10

'My son! Bees create honey by gathering the sweet juices from different flowers, and mixing all into a common juice.

'And there is nothing in honey whereby the juice of a particular flower can be identified, so it is with the various creatures who merge in that Being, in deep sleep or in death.

'Whatever they may be, tiger, lion, wolf, bear, worm, moth, gnat, mosquito, they become aware of particular life when they are born into it or awake.

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

11

'My son! Rivers, flowing east and west, rise from the sea, return to the sea, become the sea itself, forget their identities.

'These creatures do not know that they have risen from that Being, or returned to that Being.

'Whatever that may be, tiger, lion, wolf, boar, worm, moth, gnat, mosquito, they become aware of particular life when they are born into it or awake.

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

12

'Strike at the bole of a tree, sap oozes but the tree lives; strike at the middle of the tree, sap oozes but the tree lives; strike at the top of the tree, sap oozes but the tree lives. The Self as life, fills the tree; it flourishes in happiness, gathering its food through its roots.

'If life leaves one branch, that branch withers. If life leaves a second branch, that branch withers. If life leaves a third branch, that branch withers. When life leaves the whole tree, the whole tree withers.

'Remember, my son! The body bereft of Self dies. Self does not die.

That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

13

Uddālaka asked his son to fetch a banyan fruit.

'Here it is, Lord!' said Shwetaketu.

'Break it,' said Uddālaka.

'I have broken it, Lord!'

'What do you see there?'

'Little seeds, Lord!'

'Break one of them, my son!'

'It is broken, Lord!'

'What do you see there?'

'Nothing, Lord!' said Shwetaketu.

Uddālaka said: 'My son! This great banyan tree has

sprung up from seed so small that you cannot see it. Believe in what I say, my son!

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

14

'Put this salt into water, see me tomorrow morning,' said Uddālaka. Shwetaketu did as he was told.

Uddālaka said: 'Bring me the salt you put into water last night.'

Shwetaketu looked, but could not find it. The salt had dissolved.

Uddālaka asked his son how the top of the water tasted. Shwetaketu said: 'It is salt.'

Uddālaka asked how the middle of the water tasted.

Shwetaketu said: 'It is salt.'

Uddālaka asked how the bottom of the water tasted.

Shwetaketu said: 'It is salt.'

Uddālaka said: 'Throw away the water; come to me.'

Shwetaketu did as he was told and said: 'The salt will always remain in the water.'

Uddālaka said: 'My son! Though you do not find that Being in the world, He is there.

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

15

'My son! If a man were taken out of the province of Gāndhāra, abandoned in a forest blindfolded, he would turn here and there, he would shout: "I have been brought here blindfolded and abandoned!"

'Thereupon some good man might take off the bandage and say: "Go in that direction; Gāndhāra is there." The bandage off, he would, if a sensible man, ask his way from village to village and come at last to Gāndhāra. In the same way the man initiated by his master, finds his way back into himself. Having remained in his body till all his Karma is spent, he is joined to Himself.

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

16

'Relations gather round a sick man and say: "Do you remember me? Do you remember me?" He remembers until his speech has merged in his mind, his mind in his life, his life in his light, his light in the one Being.

'When his speech is merged in his mind, his mind in his life, his life in his light, his light in that one Being, what can he remember?

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.'

'Explain once more, Lord!' said Shwetaketu.

'I will explain!' said Uddālaka.

17

'My son! They bring a man in handcuffs to the magistrate, charging him with theft. The magistrate orders the hatchet to be heated. If the man has committed the theft and denies it, he is false to himself, and having nothing but that lie to protect him, grasps the hatchet; and is burned.

'If he has not committed the theft, he is true to himself and, with truth for his protector, grasps the hatchet; and is not burned. He is acquitted.

'The man that was not burnt, lived in truth. Remember that all visible things live in truth; remember that truth and Self are one. Shwetaketu! You are That.'

Shwetaketu understood what he said, yes, he understood what his father said.

Book VII

1

Nārada asked Sage Sanatkumār to teach him.

Sanatkumār said: 'Say what you know; I will say what you do not.'

Nārada said: 'Lord! I know Rig-Weda, Yajur-Weda, Sāma-Weda, Atharwa-Weda, history and tradition called the fifth Weda, grammar, ritual, mathematics, astrology, mineralogy, logic, economics, physics, metaphysics, zoology, politics, astronomy, mechanics, fine arts.

'Lord! Yet these things are but elementary knowledge; I do not know the Self. I have heard from masters, that he who knows Self, goes beyond sorrow. I am lost in sorrow. Help me to go beyond.'

Sanatkumār said: 'All your knowledge is but the knowledge of names. The four Wedas, grammar, ritual and the like, all that is but a name. Worship name as Spirit.

'Who worships name as Spirit, moves within the limits of what is named, as it may please him, provided he worships it as nothing but Spirit.'

'Is there anything above name?' said Nārada.

'Yes,' said Sanatkumār.

'Explain it, Lord!' said Nārada.

2

Sanatkumār said: 'Speech is above name. Through speech we understand not only the Wedas, grammar, ritual and the like but heaven, earth, wind, air, water, fire, men, gods, cattle, birds, herbs, trees, beasts, worms, midges, ants, right, wrong, true, false, good, evil, pleasant, unpleasant. Without speech who could explain right, wrong; good, evil; pleasant, unpleasant? Speech explains all. Worship speech.

'Who worships speech as Spirit, moves within the limits of what is spoken, as it may please him, provided he worships it as nothing but Spirit.'

'Is there anything above speech?' said Nārada.

3

'Yes,' said Sanatkumār. 'Mind is above speech. A closed fist holds two acorns, two berries, two nuts; so mind holds both speech and name.

'When man thinks of reading Wedas, he reads them; when he thinks of doing, he does; when he thinks of children and cattle, he wants them; when he thinks of this world or the next, he wants it. Mind is Self. Mind is world. Mind is Spirit. Worship mind.

'Who worships mind as Spirit, moves within the limits of what is thought, as it may please him, provided he worships mind as nothing but Spirit.'

'Is there anything above mind?' said Nārada.

4

'Yes,' said Sanatkumār. 'Will is above mind. When man wills he thinks, calls up speech which breaks into names. Sentences are made out of words, actions are made out of thoughts.

'Everything is founded on will; everything forms will; everything lives in will. Heaven and earth will; wind and air will; water and light will; rain wills because water and light will; food wills because rain wills; life wills because food wills; speech wills because life wills; actions will because speech wills; world wills because actions will; everything wills because world wills. Such is will. Worship will.

'Who worships will as Spirit, obtains the world he wills, attains the eternal by his will for the eternal, at-

tains honour by his will for honour, attains the sorrowless by his will to go beyond sorrow. Who worships will as Spirit, moves within the limits of what is willed, as it may please him, provided he worships will as nothing but Spirit.'

'Is there anything above will?' said Nārada.

5

'Yes,' said Sanatkumār. 'Mind's mother substance is above will. When that is stirred, man wills; thinks, calls up speech; which breaks forth in words. Sentences are made of names; actions are made of thoughts.

'All these are founded on mind's mother substance. They form that substance, they live in substance. Man may be learned in names, but if that substance is absent, he is absent; he is ignored by everybody, the names go for nothing. Everybody listens to a man, no matter how light his learning, if substance be there. Therefore that substance is the abode of all. That substance is Self, is rock. Worship the mind's mother substance.

'Who worships that as Spirit, moves within the limits of all that it contains, as it may please him, provided he worships it as nothing but Spirit. He attains the eternal by becoming eternal, he attains the unchanging by becoming unchanging, attains joy, becomes joy.'

'Is there anything above that substance?' said Nārada.

6

'Yes,' said Sanatkumār. 'Meditation is above substance. Earth, sky, heaven, water, mountain, men, gods, meditate. The greatness of the great comes from meditation. Small men quarrel, deceive, denounce; great men meditate, enjoy the greatness that it brings. Worship meditation.

'Who worships meditation as Spirit, moves within the limits of its subject, as it may please him, provided he worships meditation as nothing but Spirit.'

'Is there anything above meditation?' said Nārada.

7

'Yes,' said Sanatkumār. 'Wisdom is above meditation. Through wisdom we understand the four Wedas, history, tradition, grammar, ritual and all the other sciences; heaven, earth, wind, air, water, fire, men, gods, cattle, birds, herbs, trees, beasts, worms, midges, ants, right, wrong, true, false, good, evil, pleasant, unpleasant, food and its taste, this world and the next. Worship wisdom.

'Who worships wisdom as Spirit, attains all knowledge and experience; moves within the limits of its subject, as it may please him, provided he worships wisdom as nothing but Spirit.'

'Is there anything above wisdom?' said Nārada.

8

'Yes,' said Sanatkumār. 'Power is above wisdom. One powerful man terrifies a hundred wise men. When

man becomes powerful, he rises; as he rises, he serves; as he serves, he associates with the wise; in consultation with the wise, he sees, hears, thinks, knows, acts; becomes wise. Through power we are masters of earth, sky, heaven, mountain, men, gods, cattle, herbs, trees, beasts, worms, midges and ants. Worship power.

'Who worships power as Spirit, moves within the limits of the powerful, as it may please him, provided he worships power as nothing but Spirit.'

'Is there anything above power?' said Nārada.

9

'Yes,' said Sanatkumār. 'Food is above power. If a man abstain from food for even ten days, though he may live, he cannot see, hear, think, discriminate, act or know. When he eats, he will see, hear, think, discriminate, act and know. Worship food.

'Who worships food as Spirit, he obtains food and drink as much as he likes, moves within the limits of all that eat, as it may please him, provided he worships food as nothing but Spirit.'

'Is there anything above food?' said Nārada.

10

'Yes,' said Sanatkumār. 'Water is above food. When rain fails creatures fall sick for lack of food; when there is enough rain there is enough food, and they rejoice. All are images made of water; earth, sky, heaven,

mountain, men, gods, cattle, herbs, trees, beasts, down to worms, midges, ants. Worship water.

'Who worships water as Spirit gets everything he wants, becomes contented, moves within the limits of all that drink, as it may please him, provided he worships water as nothing but Spirit.'

'Is there anything above water?' said Nārada.

11

'Yes,' said Sanatkumār. 'Light is above water. When light quiets wind, heats air, people say: "It burns, it boils, it will rain." First, light; then water. Light makes thunder roll, light makes lightning strike, whether above or below. People say: "There is thunder, it will rain." Light first; then water. Worship light.

'Who meditates on light as Spirit, becomes bright, attains the receptacles of light, full of brilliance without darkness; moves within the limits of all that is bright, as it may please him, provided he worships light as nothing but Spirit.'

'Is there anything above light?' said Nārada.

12

'Yes,' said Sanatkumār. 'Air is above light. Sun, moon, lightning, star, fire, live in air; through air we speak, through air we hear, through air the echo comes. Man enjoys through air, he is born in air, grows in air, enjoys in air. Worship air.

'Who worships air as Spirit, attains the receptacles of light, free from sorrow, free from bondage; moves

within the limits of air, as it may please him, provided he worships air as nothing but Spirit.'

'Is there anything above air?' said Nārada.

13

'Yes,' said Sanatkumār. 'Memory is above air. Take away memory from men, they no longer hear, think, or understand. Give back their memory, they hear, think and understand. Through memory we recognise our children and our cattle. Worship memory.

'Who worships memory as Spirit, moves within the limits of his memory, as it may please him, provided he worships memory as nothing but Spirit.'

'Is there anything above memory?' said Nārada.

14

'Yes,' said Sanatkumār. 'Hope is above memory. Fired with hope, man repeats the sacred words, does this or that, desires children and property, longs for life here and hereafter. Worship hope.

'Who worships hope as Spirit, gets all he wants, never gives a blessing in vain, moves within the limits of his hope, as it may please him, provided he worships hope as nothing but Spirit.'

'Is there anything above hope?' said Nārada.

15

'Yes,' said Sanatkumār. 'Life is above hope. Spokes of a wheel are centred in the hub, everything is fixed in

life. Life lives by life; life gives life; life gives for life. Life gives power. Life is father, mother, sister, brother, tutor and guide.

'If a man speak cruel words to a father, mother, sister, brother, tutor or guide, people say: "Shame upon you for such cruelty!" but if, life once gone, somebody shoves them back on to the funeral pyre with a poker, where is the cruelty?

'Life is all. If a man feels and knows this, his reason is deeper than discussion. Should people say that his reason is deeper than discussion, he should not deny it. He who knows truth goes beyond discussion.'

'Lord! I discuss and at length, that I may find truth,' said Nārada.

'What should we know but truth?' said Sanatkumār.

'Lord! I would know,' said Nārada.

16

'How can a man speak the truth, without knowing it. Man speaks what he knows. Then know.'

'I would know, Lord!' said Nārada.

17

'Thinking, man knows; unthinking, he cannot know. Therefore think.'

'I would think, Lord!' said Nārada.

18

'With faith, man thinks; faithless, he cannot think. Therefore have faith.'

'I would have faith, Lord!' said Nārada.

19

'From devotion, man gets faith; without devotion, he has none. Have devotion.'

'I would have devotion, Lord!' said Nārada.

20

'When man acts, he gets devotion; without action, he has none. Act.'

'I would act, Lord!' said Nārada.

21

'Man acts when he gets happiness; without happiness, he does nothing. Find happiness.'

'I would be happy, Lord!' said Nārada.

22

'Man gets happiness from the unlimited; from the limited, none. Find the unlimited.'

'I would find the unlimited, Lord!' said Nārada.

23

'Where man finds a thing, sees nothing else, hears nothing else, knows nothing else, that is the unlimited; where he finds a thing, sees something else, hears something else, knows something else, that is the limited. The unlimited is immortal; the limited is mortal.'

'Lord! On what does the unlimited depend?' said Nārada.

'On His own greatness,' said Sanatkumār, 'or not even that. The possession of cattle, horses, elephants;

farms, mansions, servants, women, gold; are greatness in this world. I do not call it greatness when one thing depends upon another. The unlimited depends on nothing.'

24

'He is below, above, behind, in front, on the right, on the left; He is everything. If I put I instead of He, I say, I am below, I am above, I am behind, I am in front, I am on the right, I am on the left. I am everything.

'I put Self instead of He, I say, the Self is below, above, behind, in front, to the right, to the left. The Self is everything. The personal Self is the impersonal Self.

'He who sees, thinks, knows this, loves the Self, plays with the Self, unites with the Self, enjoys the Self, governs himself, moves himself everywhere at his pleasure. Those who think otherwise are governed by others. They lose what they gain. Nowhere can they move at their pleasure.'

25

'He who thinks, feels, knows this, draws life from himself, hope from himself, memory from himself; air, light, water from himself; birth, death, food, power, knowledge, meditation, mind, will, speech, name, words, action, everything from himself.

'He who knows this, cares nothing for death, cares nothing for disease, cares nothing for misery; looks at everything with the eye of Self; gets everything every-

where; remains one, though multiplied threefold, fivefold, sevenfold, elevenfold, hundredfold, hundred-and-elevenfold, twenty-thousandfold.'

Pure food creates pure intellect; pure intellect creates strong memory; strong memory cuts all the knots of the heart.

Sage Sanatkumār leads beyond the darkness those that have washed their impurities away. Hence men call him the Great Commander, men call him the Great Commander.

Book VIII

1

In this body, in this town of Spirit, there is a little house shaped like a lotus, and in that house there is a little space. One should know what is there.

What is there? Why is it so important?

There is as much in that little space within the heart, as there is in the whole world outside. Heaven, earth, fire, wind, sun, moon, lightning, stars; whatever is and whatever is not, everything is there.

If everything is in man's body, every being, every desire, what remains when old age comes, when decay begins, when the body falls?

What lies in that space, does not decay when the body decays, nor does it fall when the body falls. That space is the home of Spirit. Every desire is there. Self is there, beyond decay and death; sin and sorrow; hunger and

thirst; His aim truth, His will truth. Man can live in the body as long as he obeys the law, as a man may live in a certain farm, in a certain town, in a certain province, or wherever he fancy, if he obey the law.

Earthly pleasures exhaust themselves; heavenly pleasures exhaust themselves. Wherever men go without attaining Self or knowing truth, they cannot move at their pleasure; but after attaining Self and knowing truth, wherever they go, they move at their pleasure.

2

If man wants the company of his fathers, all he need do is to will it; they will appear and make him happy.

If he wants the company of his mothers, all he need do is to will it; they will appear and make him happy.

If he wants the company of his brothers, all he need do is to will it; they will appear and make him happy.

If he wants the company of his sisters, all he need do is to will it; they will appear and make him happy.

If he wants the company of his friends, all he need do is to will it; they will appear and make him happy.

If he wants women, all he need do is to will it; they will appear and make him happy.

If he wants perfume or flower, all he need do is to will it; it will appear and make him happy.

If he wants food or drink, all he need do is to will it; it will appear and make him happy.

If he wants a thing or a place, all he need do is to will it; it will appear and make him happy.

3

These wants are justified, but they are smothered by self-interest; it is because they are so smothered that an ignorant man cannot see the dead.

A wise man sees in Self, those that are alive, those that are dead; and gets what this world cannot give. An ignorant man treads on the ground, but does not know the gold that lies underneath; we pass into the Self during sleep, but do not know Him.

Self stays in the heart; 'heart', a word that seems to say 'here it is'. Who knows this, daily enjoys the Kingdom of Heaven.

A wise man, leaving his body, joins that flame; is one with His own nature. That nature is Self, fearless immortal Spirit.

Whatever binds mortal and immortal, they call truth. Who knows this, daily enjoys the Kingdom of Heaven.

4

Self is the wall which keeps the creatures from breaking in. Day and night do not go near Him, nor age, nor death, nor grief, nor good, nor evil. Sin turns away from Him; for Spirit knows no sin.

Self is the bridge. When man crosses that bridge, if blind, he shall see; if sick, he shall be well; if unhappy, he shall be happy. When he crosses that bridge, though it be night, it shall be day; for heaven is shining always.

Heaven is for those that are masters of themselves. They can move anywhere in this world at their pleasure.

5

Sacrifice is to be master of oneself; for through that mastery a wise man knows the Self. Duty is to be master of oneself. Through mastery a wise man knows the Self.

Vows are the mastery of oneself; for through that mastery man gets the protection of the Self. Silence is the mastery of oneself; for through that mastery man attains the meditation upon the Self.

Fasting is the mastery of oneself; for through that mastery man shares the imperishability of the Self. A hermit's life is that mastery.

In the Kingdom of Heaven are the springs of doing and knowing that rise from Spirit itself; beyond spreads the lake of joy; beyond that blossoms the tree of immortality; beyond that lies the town of spirit, full of light built by the Lord.

But heaven is for those that find the springs of doing and knowing; they can move anywhere in this world at their pleasure.

6

Orange, blue, yellow, red, are not less in man's arteries than in the sun.

As a long highway passes between two villages, one at either end, so the sun's rays pass between this world and the world beyond. They flow from the sun, enter into the arteries, flow back from the arteries, enter into the sun.

When man is asleep, enjoying his sleep, he creates

no dream; his soul sleeps in the arteries. No evil can touch him, for he is filled with light.

When he is dying, those around him ask if he knows them; as long as the soul does not leave the body he knows them.

But when the soul leaves the body, ascending with the sun's rays, he meditates on Ôm and, with the speed of thought, goes to the sun. Sun is the Gate of Heaven, where the wise can pass.

Here is my authority:

'There are a hundred and one arteries leading to the heart; one of them pierces the crown of the head. He who goes upwards through it, attains immortality; He who does not, is born again.'

7

Prajāpati said: 'Self is free from sin and sorrow; decay and death; hunger and thirst. His aim is truth; His will is truth. Find Him; know Him. Who finds and knows Him, gets what he wants, goes where he likes.'

The godly and the godless both came to know what Prajāpati said and thought: 'We swear by our souls, we must find that Self, by which we shall get whatever we want, go wherever we like.' Indra from among the godly, Wirôchana from among the godless, went to Prajāpati, with folded hands, without letting one another know.

They stayed with him for thirty-two days, observing the vows; when Prajāpati asked for what they stayed, they said:

'Everyone knows that you have said that Self is free from sin and sorrow; decay and death; hunger and thirst. His aim is truth; His will is truth. Find Him; know Him. Who finds and knows Him, gets what he wants, goes where he likes. We hope to attain that Self, and therefore stay.'

Prajāpati said: 'That Person seen in the eye is Self. That is unalarmed, immortal Spirit.'

They said: 'Lord! Which of the two is Self, the one reflected in water, or the one reflected in a mirror?'

Prajāpati said: 'He is reflected in both, reflected everywhere.'

8

Prajāpati said: 'Look at yourself in a bowl of water; come again if you do not understand the Self.'

They looked into the bowl of water.

Prajāpati said: 'What did you see there?'

They said: 'We saw ourselves; our doubles; even with our hair and nails.'

Prajāpati said: 'Shave, put on fine clothes, fine jewels; look into the water again.'

They did accordingly.

Prajāpati said: What did you see?'

They said: 'Lord! We saw ourselves shaven, dressed, adorned.'

Prajāpati said: 'That is Self. That is unalarmed, immortal Spirit.'

They both went away satisfied.

Prajāpati said to himself: 'They go without finding the Self, without knowing the Self. Who follows their philosophy, whether godly or godless, perishes.'

Wirôchana, perfectly satisfied, went to the godless and preached to them his philosophy: 'Body alone is important; body alone is to be adored. Who knows the importance of body and adores it, gets everything in this world and the next.'

Hence even today a man who has no faith, no devotion, no charity, is called godless; for that is the philosophy of the godless. They supply the dead with food, clothes, jewelry; they think thereby to attain heaven.

9

But Indra, before he returned to the godly, saw the snare. He thought to himself: 'If the body is adorned, so is its reflection; if it is well dressed, so is its reflection; if it is clean, so is its reflection; but then if the body were blind, Self would be blind; if the body were lame, Self would be lame; if the body were crippled, Self would be crippled; if the body were dead, Self would be dead. I see no good in this.'

He went back with folded hands.

Prajāpati said: 'Indra! you went away with Wirôchana, perfectly satisfied. What brings you back?'

Indra said: 'Lord! If the body is shaven, dressed, adorned, so is its reflection; but if the body were blind, lame, crippled, Self would be blind, lame, crippled; if the body were dead, Self would be dead. I see no good in this.'

Prajāpati said: 'Indra! This bodily Self is like that. Stay for another thirty-two days; I will explain more.'

Indra stayed accordingly; Prajāpati said:

10

'The Self is the Adorable, who moves in dreams. He is the unalarmed, immortal Spirit.'

Indra went away satisfied but, before he reached the godly, saw the snare. He thought within himself: 'Self that dreams is not blind, if body is blind; Self is not lame, if body is lame; Self is not affected by the defects of body.

'He is not killed when body is killed; he is not crippled when body is crippled; yet he is killed and chased in dreams; he is unhappy; now and again he weeps. I see no good in this.'

He went back with folded hands.

Prajāpati said: 'Indra! You went away satisfied. What brings you back?'

Indra said: 'Lord! Self is not blind, because body is blind; Self is not crippled, because body is crippled; Self is not affected by the defects of body.

'Self is not killed when body is killed. He is not lame, if body is lame. Self is killed and chased in dreams; He is unhappy; now and again He weeps. I see no good in this.'

Prajāpati said: 'You are right. Stay for another thirty-two days; I will explain more.'

Indra stayed accordingly; Prajāpati said:

11

'When man is fast asleep, at peace with himself, happy, without a dream, then that is Self. That is the unalarmed, immortal Spirit.'

Indra went away satisfied but, before he reached the godly, saw the snare. He thought within himself:

'Man in his sleep does not know that he is Self; neither does he know any other creatures. He is lost. I do not see any good in this.'

He went back with folded hands.

Prajāpati asked: 'Indra, you went away satisfied. What brings you back?'

Indra said: 'Lord! Sleeping without a dream man does not know that he is Self, neither does he know any creatures. He is lost. I see no good in this.'

Prajāpati said: 'Indra! You are right; yet where else can you find the Self?

'Stay for five days more; I will explain more.'

Indra stayed accordingly. He stayed there for a hundred and one days in all; everybody knows that Indra stayed with Prajāpati for a hundred and one days, mastering Self. Prajāpati said to him:

12

'Indra! This mortal body is under sentence of death; nevertheless it is the house of the immortal; the unembodied. So long as He is in body, He likes and He dislikes; so long as He is in body there is no escape. When He is without body, likes and dislikes do not touch Him.

'Wind has no body; cloud, lightning, thunder have no body; but when they conjoin with light and rise in air, they show in their own shapes. Likewise that blessed Self, conjoint with light, rises from body, shows himself in His own shape. He moves in this world enjoying women, riding in conveyances, entertaining his friends, heedless of his body; as a master workman engages an assistant, Self engages life to look after his body.

'Who sees through the eye, knowing that He sees, is Self, the eye an instrument whereby He sees; who smells through the nose, knowing that He smells, is Self, the nose an instrument whereby He smells; who speaks through the tongue, knowing that He speaks, is Self, the tongue an instrument whereby He speaks; who hears through the ear, knowing that He hears, is Self, the ear an instrument whereby He hears; who thinks through the mind, knowing that He thinks, is Self, the mind an instrument whereby He thinks. He looks through the mind's eye, his spiritual eye; in that eye heaven is made and all desires arise; all these his joy.

'Gods adore that Self; thereby go where they will; satisfy every desire. Who discovers and knows the Self, goes where he will; satisfies every desire.'

13

I have been drifting from darkness to passion, from passion to darkness. Shaking off evil, as a horse shakes off his loose hair, freeing myself from evil as the moon

breaks free from the eclipse, attaining the aim of my life, I enter the Kingdom of Heaven, where there is nothing more to attain; I enter the Kingdom of Heaven.

14

Names and shapes but hang in air; in very truth they live in immortal Spirit. He is Self.

Grant that I may enter the audience chamber. Grant that I may become glory itself; the glory of saints, the glory of kings, the glory of merchants; grant that I attain the glory of all glories. Grant that I may never be born again.

15

The Creator gave this knowledge to Prajāpati; Prajāpati to Manu; Manu to mankind.

He who studies the Wedas rightly, under the right teacher, does the right by that teacher; returns home; settles himself as an householder in a sacred place, keeps his study of the Wedas, leads a holy life, turns his senses towards the Self, never asks anything of anyone unless upon pilgrimage, and leads such a life to the last, he attains the Kingdom of Heaven; he never returns.

X

Famous Debates in the Forest (Brihadāranyaka-Upanishad)

Book I

Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality!

In the beginning all things were Self, in the shape of personality. He looked round, saw nothing but Himself. The first thing he said was, 'It is I.' Hence 'I' became His name. Therefore even now if you ask a man who he is, he first says, 'It is I', and gives what other name he has. He is the eldest of all. Because he destroyed all evil, he is called the first Person. He who knows this, destroys all evil, takes the first rank.

He became afraid; loneliness creates fear. He thought: 'As there is nothing but myself, why should I be afraid?' Then his fear passed away; there was nothing to fear, fear comes when there is a second.

As a lonely man is unhappy, so he was unhappy. He wanted a companion. He was as big as man and wife together; He divided himself into two, husband and wife were born.

Yādnyawalkya said: 'Man is only half himself; his wife is the other half.'

They joined and mankind was born.

She thought: 'He shall not have me again; he has created me from himself; I will hide myself.'

She then became a cow, he became a bull; they joined and cattle were born. She became a mare, he a stallion; she became a she-ass, he an ass; they joined and the hoofed animals were born. She became a she-goat, he a goat; she became a ewe, he a ram; they joined and goats and sheep were born. Thus He created everything down to ants, male and female.

Then he put his hand into his mouth and there created fire as if he were churning butter. He knew that He was this creation; that He created it from Himself; that He was the cause. Who knows, finds creation joyful.

When they say: 'Sacrifice to this or that god,' they talk of separate gods; but all gods are created by Him, and He is all gods.

Whatever is liquid He created from His seed. Everything in this world is eater or eaten. The seed is food and fire is eater.

He created the gods; created mortal men, created the immortals. Hence this creation is a miracle. He who knows, finds this miracle joyful.

This world was everywhere the same till name and shape began; then one could say: 'He has such a name and such a shape.' Even today everything is made different by name and shape.

Self entered into everything, even the tips of fingernails. He is hidden like the razor in its case. Though He lives in this world and maintains it, the ignorant cannot see Him.

When he is breathing, they name Him breath; when speaking, they name Him speech; when seeing, they name Him eye; when hearing, they name Him ear; when thinking, they name Him mind. He is not wholly there. All these names are the names of His actions.

He who worships Him as the one or the other is ignorant, is imperfect; though he attain completely one or the other perfection. Let him worship Him as Self, where all these become the whole.

This Self brings everything; for thereby everything is known. He is the footprint that brings a man to his goal. He who knows this attains name and fame.

This Self is nearer than all else; dearer than son, dearer than wealth, dearer than anything. If a man call anything dearer than Self, say that he will lose what is dear; of a certainty he will lose it; for Self is God. Therefore one should worship Self as Love. Who worships Self as Love, his love never shall perish.

It is said everything can be got through the knowledge of Spirit. What is that knowledge?

In the beginning there was Spirit. It knew itself as Spirit; from that knowledge everything sprang up. Whosoever among gods, sages and men, got that knowledge, became Spirit itself. Sage Wāmadewa knew it and sang 'I was Manu; I was the sun.'

Even today he who knows that he is Spirit, becomes Spirit, becomes everything; neither gods nor men can prevent him, for he has become themselves.

Who thinks of himself as separate from Self, and worships some other than Self, he is ignorant; becomes a sacrificial animal for the gods.

As many beasts serve a man, man serves the gods; if one beast is taken away, man is sorry, and much more sorry if many are taken away? For a like reason gods dislike men who get this knowledge.

In the beginning all things were Spirit, one and sole; hence He lacked power. He created the good kings. Indra, Waruna, Soma, Rudra, Parjanya, Yama, Mrityu, Eeshāna, are the kings among gods.

Hence the king is above all men. The priest occupies a lower seat at the coronation. The priest confers the crown upon the king, is the root of the king's power.

Therefore though the king attain supremacy at the end of his coronation he sits below the priest and acknowledges him as the root of his power. So whoever destroys the priest, destroys his root. He sins; he destroys the good.

He still lacked power; therefore He created the traders, that are arrayed in guilds like those troups of the gods; Wasus, Rudrās, Ādityās, Maruts and Wishwedewās.

He still lacked power; therefore He created the labourer who, like the god Pushān, feeds all. This earth is Pushān, for it feeds everything everywhere.

He still lacked power; therefore He created the good

law. That law is the power of the king; there is nothing higher than law. Even a weak man rules the strong with the help of law; law and the king are the same. Law is truth. Who speaks the truth, speaks the law; who speaks the law, speaks the truth; they are the same.

Thus Spirit became the priest, the ruler, the trader, the labourer. Among the gods, Spirit appeared as fire; among men He appeared as priest; He became the king whose duty is to rule; the trader, whose duty is to trade; the labourer, whose duty is to serve. People wish for a place among the gods through fire, for a place among mankind through the priest; for Spirit appeared in these two forms.

If a man leaves this kingdom without knowing that he owns the kingdom of Self, that Self is of no service to him; it remains like the unread Wedas, or a deed not done. No, even if he does a great meritorious deed without knowing the Self, that deed will exhaust itself in the end. Worship the kingdom of Self. He who worships the kingdom of Self, does that which is never exhausted; whatever he wants, he gets from himself.

Hence this Self is the goal of all creatures. As long as man makes offerings and sacrifices, he pleases the gods; as long as he studies the Wedas, he pleases the wise; as long as he offers libations and desires children, he pleases the fathers; as long as he gives food and shelter, he pleases mankind; as long as he gives fodder and water the beasts are pleased; if birds and

beasts down to the ants are fed in his house, they are pleased. But everybody wishes good to the man who has this knowledge; everybody is good to the man who is good to him.

In the beginning there was the Self, one and sole. He thought: 'Let me have a wife that I may have children; let me have wealth that I may do something in the world.' Thus far desire can go; even if man wants more, he cannot get it.

A lonely man thinks of a wife and children, of wealth and work; and so long as he does not get any of these, he thinks he is incomplete. Yet he is already complete; his mind is himself; speech his wife; life his offspring; eyes are his human wealth, for through eyes he gets it; ears his divine wealth, for through ears he gets it; body his work, for through body he works. This is the fivefold sacrifice; it applies to man, animal, everything. Who knows this, gets everything.

Book II

There lived Gārgya, son of Balākā, learned yet proud. He went to Janaka, the king of Benāres, and said: 'I will teach you about Spirit.'

Janaka said: 'People flock to me, my name on their lips, yet I give you a hundred cows for that promise.'

Gārgya said: 'I worship as Spirit the God that is in the sun.'

Janaka said: 'No, no; that is no right way to talk of Spirit. He transcends all being; I worship Him as the crowned king of all. Who worships Him as such, transcends all being, becomes the crowned king of all.'

Gārgya said: 'I worship as Spirit the God that is in the moon.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as the great king, the heavenly drinker, clad in purity. Who worships Him as the great King, milks heaven and drinks it day by day. His food is never exhausted.'

Gārgya said: 'I worship as Spirit the God that is in lightning.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as light. Who worships Him as light becomes enlightened; his children become enlightened.'

Gārgya said: 'I worship as Spirit the God that is in the air.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as the still and the full. Who worships Him as the full is blessed with children and cattle. His family shall never be cut off.'

Gārgya said: 'I worship as Spirit the God that is in wind.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as that impregnable, unconquerable army. Who worships Him as that army conquers his enemies.'

Gārgya said: 'I worship as Spirit the God that is in fire.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as the tolerant; for fire warms the good and the bad. Who worships Him as the tolerant becomes tolerant; his children become tolerant.'

Gārgya said: 'I worship as Spirit the God that is in water.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as a reflection. Who worships Him as a reflection gets what he wants; nothing runs against him; his children reflect him.'

Gārgya said: 'I worship as Spirit the God that is the mirror.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as beauty. Who worships Him as beauty becomes beautiful; his children become beautiful; he is adored by everybody.'

Gārgya said: 'I worship as Spirit the God that is in the echo.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as life coming out of life. Who worships Him as life is blessed with abounding life. He does not die until all is spent.'

Gārgya said: 'I worship as Spirit the God that is in the four quarters.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as my double, who never forsakes me. Who worships Him as his double is surrounded by friends; his neighbours do not forsake him.'

Gārgya said: 'I worship as Spirit the God that is in the shadow.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as death. Who worships Him as death gets long life; he does not die too soon.'

Gārgya said: 'I worship as Spirit the God that is in the body.'

Janaka said: 'No, no; that is no right way to talk of Spirit. I worship Him as a man. Who worships Him as a man gets the body he wants, his children get the bodies they want.'

Gārgya became silent.

Janaka said: 'Is that all?'

Gārgya said: 'That is all.'

Janaka said: 'Spirit is not so quickly known.'

Gārgya said: 'I come to you as a pupil.'

Janaka said: 'It is unusual for a preacher to come to a king, to learn about Spirit. However, I will make you understand Him clearly.'

He took him by the hand and rose. The two came to a sleeping man. Janaka called out: 'Mighty man! Pure man! Heavenly drinker!' He did not wake; he woke when Janaka took him by the hand.

Janaka said: 'Where was this man's knowing Self when he slept, whence came he when he woke?'

Gārgya could not understand.

Janaka said: 'When he slept, the knowing Self, all the senses within it, lay at rest in the hollow of the heart. When Self has mastered sense, man is said to sleep.

Life is absorbed; speech, sight, hearing, thinking, absorbed.

'But when Self moves in dreams, He becomes his dreams. He becomes a great king; he becomes a great priest; he becomes the high and the low. As a great king surrounded by his retinue moves in his own country at his pleasure, Self, surrounded by his senses, moves in his own body, at his pleasure.

'But when man is in deep sleep he knows nothing; Self having crept out of those seventy-two thousand arteries called the Hitā, which spread from the heart through all the body, goes to rest surrounded by his body. Whether a child, or a king or a holy man, he transcends all happiness and goes to sleep. Thus it is that Self goes to sleep.

'As threads come from the spider, as little sparks come from the fire, so all senses, all conditions, all gods, all beings, come from this Self. He is known as the "Truth of all truths". The senses are true, but He is the truth of them all.'

Book III

Spirit has two aspects: measurable, immeasurable; mortal, immortal; stable, unstable; graspable, ungraspable.

Everything on this earth except wind and sky is measurable, mortal, stable, graspable; it comes from

the graspable, from the sun that shines in the heavens, the substance of the graspable.

Wind and sky are immeasurable, immortal, unstable, ungraspable; they come from the ungraspable, from God that shines through the sun, the substance of the ungraspable.

This is the material aspect of Spirit.

Now the divine aspect of Spirit.

Everything in the body except life and heart is measurable, mortal, stable, graspable; it comes from the graspable, from the eye, the substance of the graspable.

Life and heart are immeasurable, immortal, unstable, ungraspable; they come from the ungraspable, from God that shines in the right eye, the substance of the ungraspable.

And what is the shape of that God? It is like a saffron-coloured garment, like a white woollen garment, like red cochineal, like the flame of fire, like the white lotus, like a sudden flash of lightning. Who knows Him thus, his glory flashes like lightning.

They describe Spirit as 'Not this; not that'. The first means: 'There is nothing except Spirit'; the second means: 'There is nothing beyond Spirit.' They call Spirit the 'Truth of all truths'. The senses are true, but He is the truth of them all.

Book IV

Yādnyawalkya said to Maitreyee: 'Dear! I am going to renounce the world: I wish to divide my property between you and Kātyāyanee.'

Maitreyee said: 'Lord! If I get the wealth of the world, will it make me immortal?'

Yādnyawalkya said: 'No, your life will be like the life of the wealthy. There is no hope of immortality through wealth.'

Maitreyee said: 'What can I do with that which cannot make me immortal? Tell me what you know of immortality.'

Yādnyawalkya said: 'Well spoken! You were dear to me; those words have made you dearer. Come, sit down. I will explain; meditate on what I say.'

He continued: 'Of a certainty, the wife does not love her husband for himself but loves him for herself only.

'The husband does not love his wife for herself, but loves her for himself only.

'The father does not love his sons for themselves, but loves them for himself only.

'A man does not love his wealth for itself, but loves it for himself only.

'A man does not love the priests for themselves, but loves them for himself only.

'A man does not love the rulers for themselves, but loves them for himself only.

'A man does not love the community for itself, but loves it for himself only.

'A man does not love the gods for themselves, but loves them for himself only.

'A man does not love the creatures for themselves, but loves them for himself only.

'A man does not love anything for itself, but loves it for himself only.

'Maitreyee! This Self deserves to be seen, heard, thought of, meditated upon. When this Self is seen, heard, thought of, known, everything becomes known.

'The priestly order ignores the man who thinks of it as anything apart from the Self.

'The ruling order ignores the man who thinks of it as anything apart from the Self.

'The community ignores the man who thinks of it as anything apart from the Self.

'The gods ignore the man who thinks of them as anything apart from the Self.

'The creatures ignore the man who thinks of them as anything apart from the Self.

'Everything ignores the man who thinks of it as anything apart from the Self.

'Hence this Self is the priest, the ruler; He is all gods, all men, all creatures, all that exists; for these are

'As the sounds of a drum that cannot be understood unless we understand the drum and the drummer;

'As the sounds of a conch that cannot be understood unless we understand the conch and the blower;

'As the sounds of a lute that cannot be understood unless we understand the lute and the player.

'As clouds of smoke come from fire kindled with damp fuel, from the great Being come the Rig-Weda, Yajur-Weda, Sāma-Weda, Atharwa-Weda, history, ancient knowledge, sciences, Upanishads, poetry, aphorisms, commentaries, explanations. These are His breath.

'As all waters belong to the sea, all touches to the skin, all smells to the nose, all tastes to the tongue, all beauties to the eye, all words to the ear, all thoughts to the mind, all knowledge to the intellect, all works to the hand, all journeys to the feet, all Wedas to speech; so everything belongs to Him.

'As a lump of salt thrown in water dissolves, and cannot be taken out again as salt, though wherever we taste the water it is salt, so this great endless deathless Being dissolved is knowledge; He reveals Himself with the elements, disappears when they disappear; leaving no name behind.'

Maitreyee said: 'You say, Lord! that after death no name is left behind; this has confounded me.'

Yādnyawalkya said: 'Maitreyee! I say nothing that should confound you. It is easy to understand.

'For as long as there is duality, one sees the other, one smells the other, one hears the other, one speaks to the other, one thinks of the other, one knows the other; but when everything is one Self, who can see another, how can he see another; who can smell another, how can he smell another; who can hear another, how can

he hear another; who can speak to another, how can he speak to another; who can think of another, how can he think of another; who can know another, how can he know another? Maitreyee! How can the knower be known?'

Book V

This earth is the honey of all beings; all beings the honey of this earth. The bright eternal Self that is in earth, the bright eternal Self that lives in this body, are one and the same; that is immortality, that is Spirit, that is all.

Water is the honey of all beings; all beings the honey of water. The bright eternal Self that is in water, the bright eternal Self that lives in human seed, are one and the same; that is immortality, that is Spirit, that is all.

Fire is the honey of all beings; all beings the honey of fire. The bright eternal Self that is in fire, the bright eternal Self that lives in speech, are one and the same; that is immortality, that is Spirit, that is all.

Wind is the honey of all beings; all beings the honey of wind. The bright eternal Self that is in wind, the bright eternal Self that lives in breath, are one and the same; that is immortality, that is Spirit, that is all.

The sun is the honey of all beings; all beings the honey of the sun. The bright eternal Self that is in the

sun, the bright eternal Self that lives in the eye, are one and the same; that is immortality, that is Spirit, that is all.

The quarters are the honey of all beings; all beings the honey of the quarters. The bright eternal Self that is in the quarters, the bright eternal Self that lives in the ear, are one and the same; that is immortality, that is Spirit, that is all.

The moon is the honey of all beings; all beings the honey of the moon. The bright eternal Self that is in the moon, the bright eternal Self that lives in the mind, are one and the same; that is immortality, that is Spirit, that is all.

Lightning is the honey of all beings, all beings the honey of lightning. The bright eternal Self that is in lightning, the bright eternal Self that lives in the light of the body, are one and the same; that is immortality, that is Spirit, that is all.

Thunder is the honey of all beings; all beings the honey of thunder. The bright eternal Self that is in thunder, the bright eternal Self that lives in the voice, are one and the same; that is immortality, that is Spirit, that is all.

Air is the honey of all beings; all beings the honey of air. The bright eternal Self that is in air, the bright eternal Self that lives in the hollow of the heart, are one and the same; that is immortality, that is Spirit, that is all.

Law is the honey of all beings; all beings are the

honey of law. The bright eternal Self that is in law, the bright eternal Self that lives as the law in the body, are one and the same; that is immortality, that is Spirit, that is all.

Truth is the honey of all beings; all beings the honey of truth. The bright eternal Self that is truth, the bright eternal Self that lives as the truth in man, are one and the same; that is immortality, that is Spirit, that is all.

Mankind is the honey of all beings; all beings the honey of mankind. The bright eternal Self that is in mankind, the bright eternal Self that lives in a man, are one and the same; that is immortality, that is Spirit, that is all.

Self is the honey of all beings; all beings the honey of Self. The bright eternal Self that is everywhere, the bright eternal Self that lives in a man, are one and the same; that is immortality, that is Spirit, that is all.

This Self is the Lord of all beings; as all spokes are knit together in the hub, all things, all gods, all men, all lives, all bodies, are knit together in that Self.

This is the honey that Dadheechi gave to Ashwineekumārs. A sage said to Ashwineekumārs: 'As a reward for cutting off his head and substituting a horse's head Dadheechi gave you this honey, daring man! I proclaim this news, as thunder proclaims the rain. Dadheechi kept his word; though this honey was his secret, he gave it; gave this secret of creation.

'He made the two-footed; He made the four-footed. He, the great god, became the bird, entered into its body. He is the God who lives in all bodies. There is nothing that does not fill Him; nothing that He does not fill.

'He wanted every form, for He wanted to show Himself; as a magician He appears in many forms, He masters hundreds and thousands of powers. He is those powers; those millions of powers, those innumerable powers. He is Spirit; without antecedent, without precedent, without inside, without outside; omnipresent, omniscient. Self is Spirit. That is revelation.

Book VI

Adoration to the highest Self.

King Janaka of Behār sacrificed. Costly gifts were given to the priests. Many priests from the provinces of Kuru and Pānchāla had come. Janaka wanted to find out who knew most. He bought a thousand cows, every cow had ten gold coins tied between its horns.

He said: 'Venerable Priests! Let him, who knows Spirit, take those cows.'

But the priests dared not.

Thereupon Yādnyawalkya said to his pupil: 'Sāmashrawā! my son, take these cows.' He obeyed.

The other priests were angry. They said: 'How dare he call himself the wisest among us?'

Ashwala, a priest attached to the court of Janaka, said:

'Yādnyawalkya! Do you think you are the wisest among us?'

Yādnyawalkya said: 'I bow to him who knows Spirit. I wanted the cows.'

Ushasta, son of Chakra, said: 'Yādnyawalkya! Explain that Spirit, which out of sight is known by sight; that Self who lives in the hearts of all.'

Yādnyawalkya said: 'Your own Self lives in the hearts of all.'

Ushasta said: 'What Self do you say lives in the hearts of all?'

Yādnyawalkya said: 'He who inhales with the help of Prāna is your Self, living in the hearts of all. He who exhales with the help of Ạpāna is your Self, living in the hearts of all. He who diffuses breath with the help of Wyāna is your Self, living in the hearts of all. He who goes out with the help of Udāna is your Self, living in the hearts of all. Your own self lives in the hearts of all.'

Ushasta said: 'As one might point and say "this is a cow; this is a horse", explain Spirit; that Spirit which out of sight is known by sight; that Self who lives in the hearts of all.'

Yādnyawalkya said: 'Your own Self lives in the hearts of all.'

Ushasta said: 'What Self do you say lives in the hearts of all?'

Yādnyawalkya said: ' You cannot see the seer of the sight, you cannot hear the hearer of the sound, you cannot think of the thinker of the thought, you cannot know the knower of the known. Your own Self lives in the hearts of all. Nothing else matters.'

Thereupon Ushasta became silent.

Then Kahôla, son of Kusheetaka said: 'Yādnyawalkya! Explain that Spirit which out of sight is known by sight; that Self who lives in the hearts of all.'

Yādnyawalkya said: 'Your own Self lives in the hearts of all.'

Kahôla said: 'What Self do you say lives in the hearts of all?'

Yādnyawalkya said: 'He who is beyond hunger, thirst, delusion, sorrow, decay, death. When saints know that Self, they conquer desire for children, wealth, companions, live the life of mendicants. Desire for children is desire for wealth; desire for wealth is desire for companions; therefore let a spiritual man transcend all book-learning, and live like a child. When he transcends book-learning and childlike simplicity, let him meditate. When he transcends meditation and lack of meditation, he becomes a saint.'

'By what means?' said Kahôla.

Yādnyawalkya said: 'By whatever means please him best, so long as he becomes like that. Nothing but the Self matters.' Thereupon Kahôla became silent.

Then Gārgee, daughter of Wachaknu, asked:

'Yādnyawalkya! Since everything in this world is woven, warp and woof, on water, please tell me, on what is water woven, warp and woof?'

Yādnyawalkya said: 'Gārgee! It is woven on wind.'

'On what is wind woven, warp and woof?'

'On the sky.'

'On what is sky woven, warp and woof?'

'On the region of the celestial choir.'

'On what is the region of the celestial choir woven, warp and woof?'

'On the sun.'

'On what is the sun woven, warp and woof?'

'On the moon.'

'On what is the moon woven, warp and woof?'

'On the stars.'

'On what are the stars woven, warp and woof?'

'On the region of gods.'

'On what is the region of gods woven, warp and woof?'

'On the region of light.'

'On what is the region of light woven, warp and woof?'

'On the region of the Creator.'

'On what is the region of the Creator woven, warp and woof?'

'On the region of Spirit.'

'On what is the region of Spirit woven, warp and woof?'

Yādnyawalkya said: 'Gārgee! Do not transgress the limit; or you may go crazy.'

Gārgee became silent.

Then Uddālaka, of the family of Aruna, said: 'Yādnyawalkya! We were staying in the province of Madra in the house of Pātanjala Kāpya, studying the ritual of sacrifice.

'A celestial singer entered into his wife. We asked him who he was.

'He said: "I am Kabandha of the family of Atharwana."

'He said: "Do you know that thread wherein this world, the next world and all beings are strung?"

' "I do not know, Sir," said I.

'He said: "Do you know who controls this world, the next world and all beings from within?"

' "I do not know, Sir!" said I.

'He said: "Who knows thread and controller, knows Spirit, knows the world, knows the gods, knows all beings, knows all knowledge, knows the Self, knows everything."

'He then explained everything, hence I know everything. If, Yādnyawalkya! you drive away these cows without knowing that thread and that controller, you will be lost.'

Yādnyawalkya said: 'I know the thread, and the controller.'

Uddālaka said: 'Anybody can say that he knows, that he is wise. What do you know?'

Yādnyawalkya said: 'Life is that thread whereon this world, the next world, and all beings are strung. We say that when a man is dead his limbs are unstrung; everything is strung on life.'

Uddālaka said: 'So it is; now what of the controller within?'

Yādnyawalkya said: 'He who lives on earth, apart from earth, whom earth does not know; whose body is earth; controlling earth from within; is your own Self, the immortal, the controller.

'He who lives in water, apart from water, whom water does not know; whose body is water, controlling water from within; is your own Self, the immortal, the controller.

'He who lives in sky, wind, heaven, quarters, sun, moon, stars, air, darkness, light; apart from them; whom sky, wind, heaven, quarters, sun, moon, stars, air, darkness, light do not know; whose body is sky, wind, heaven, quarters, sun, moon, stars, air, darkness, light; controlling them from within; is your own Self, the immortal, the controller. Thus He lives in all gods.

'He who lives in all beings, apart from them, whom no being knows; whose body is all beings; controlling all beings from within; is your own Self, the immortal, the controller. Thus he lives in all beings.

'He who lives in breath, speech, eyes, ears, skin, mind, knowledge; apart from them; whom breath,

speech, eyes, ears, skin, mind, knowledge do not know; whose body is breath, speech, eyes, ears, skin, mind, knowledge; controlling them from within; is your own Self, the immortal, the controller.

'Thus he lives in man's body.

'He who lives in man's seed; apart from it; whom man's seed does not know; whose body is seed; controlling it from within; is your own Self, the immortal, the controller.

'Invisible, He sees; inaudible, He hears; unthinkable, He thinks; unknowable, He knows. None other can see, hear, think, know. He is your own Self, the immortal; the controller; nothing else matters.'

Thereupon Uddālaka became silent.

Then Gārgee said: 'Revered sirs! I can ask him two questions, that if he answer, no one amongst you can defeat him in discussion about Spirit.'

The venerable Brāhmans gave her permission.

Gārgee said: 'Yādnyawalkya! As a soldier from Benāres or Behār might string his loosened bow and rise with two deadly arrows, so I have risen to fight you. Answer my questions.'

Yādnyawalkya said: 'What are they?'

Gārgee said: 'Yādnyawalkya! Tell me, on what is woven, warp and woof, that which is above heaven, below earth, containing heaven and earth; that which is past, present and future?'

Yādnyawalkya said: 'That which is above heaven,

below earth, containing heaven and earth; that which is past, present and future, is woven, warp and woof, on air.'

Gārgee said: 'Yādnyawalkya! I curtsy; you have solved my doubt. Now answer my second question.'

Yādnyawalkya said: 'What is that?'

Gārgee said: 'Yādnyawalkya! On what is that air woven, warp and woof?'

Yādnyawalkya said: 'The saints call it the Root. It is neither big nor little, neither long nor short, neither burning like fire nor flowing like water; without shadow, without darkness, without wind, without air, without attachment; without touch, taste, sight, smell; without hearing, speaking, thinking; without breath, without face, without energy, without measure, without inside or outside; it consumes nothing; nothing consumes it.

'Gārgee! At the command of that Root, sun and moon do not clash; heaven and earth do not clash; moments, hours, days, nights, fortnights, months, seasons, years, follow their course; rivers issuing from the snowy mountains follow their course to east and west or where you will. At the command of that Root, people praise the generous, gods guard the sacrificer, fathers watch the sacrificial offerings.

'Gārgee! who without knowing this Root, meditates, sacrifices, practises austerity, though for thousands of years, does what passes away. Who dies without knowing this Root, is pitiful; who leaves this world, knowing it, is wise.

'Gārgee! That Root sees, though invisible; hears, though inaudible; thinks, though unthinkable; knows, though unknowable. Nothing else can see, hear, think, know. Air is woven on that Root, warp and woof.'

Gārgee said: 'Revered sirs! Anybody has a right to be proud who can escape this sage, with a curtsy; no one can defeat him in discussion about Spirit.'

Thereupon Gārgee became silent.

Widagdha Shākala asked: 'Yādnyawalkya! How many gods are there?'

Yādnyawalkya said: 'Three hundred and three and three thousand and three, as is mentioned in the list of the hymns to all gods.'

'Right,' said Widagdha; 'but how many in reality?'

'Thirty-three.'

'Right; but how many in reality?'

'Six.'

'Right; but how many in reality?'

'Three.'

'Right; but how many in reality?'

'Two.'

'Right; but how many in reality?'

'One and a half.'

'Right; but how many in reality?'

'One God only.'

'Then what are those three hundred and three and three thousand and three?'

'The divine powers; the more important being thirty-three.'

'What are those thirty-three?'

'Eight Wasus, eleven Rudrās, twelve Ādityās, Indra and Prajāpati.'

'What are the Wasus?'

'Fire, earth, wind, sky, sun, moon, stars, heaven.'

'What are the eleven Rudrās?'

'Five living fires, five senses and the personal Self. When they leave our body, they make us cry out; hence their name Rudrā.'

'What are Ādityās?'

'Twelve months of the year; they pass carrying everything; hence their name.'

'Who is Indra? Who is Prajāpati?'

'Indra is thunder; Prajāpati is sacrifice.'

'What is the symbol of thunder?'

'The thunderbolt.'

'What is the symbol of sacrifice?'

'The sacrificial animal.'

'What are the six gods?'

'Fire, earth, wind, air, sun, sky; all the world lives therein.'

'What are the three gods?'

'The three worlds; all the gods live therein.'

'What are the two gods?'

'Food and breath.'

'What is one and a half?'

'The wind.'

'The wind is one, why is it called one and a half?'

'Because as the wind blows, everything grows.'

'Who is the one God?'

'Life is the one God. It is that Spirit.'

Yādnyawalkya said: 'Revered sirs! Anybody in this assembly can question me; I can question anybody or I can question all.'

Nobody dared question him.

Then Yādnyawalkya questioned them: 'Man is like a big tree; his hairs are leaves, his skin bark; blood can ooze from a wound like sap from a tree; there is flesh in man, wood in the tree; his muscles are like its fibres, his bones like hard wood, his marrow like its pith.

'The tree when felled grows up again from its root, from what root does man grow when cut down by death?

'Do not say that he grows from his seed, his seed dies with him; the tree can grow from its seed, its seed does not die with it.

'If the tree is pulled root and all, it will not grow again. From what root or seed does a man, cut down by death, grow again?

'He is not born again as he is; then who creates him again?'

Yādnyawalkya answered his question: 'Spirit is the root, the seed; for him who stands still and knows, the invulnerable rock. Spirit is knowledge; Spirit is joy.'

Janaka, king of Behār, descending from his throne, said: 'Yādnyawalkya! I bow. Teach me.'

Yādnyawalkya said: 'King! As one about to make a long journey is furnished with ship or carriage, so you are furnished with the sacred teachings. Though a rich king, you have learnt the Wedas and the Upanishads; where will you go, when you leave this world?'

Janaka said: 'Lord! I do not know where I shall go.'

Yādnyawalkya said: 'But I can tell you where.'

Janaka said: ' Tell me.'

Yādnyawalkya said: 'In the right eye Self lives and kindles the light; in the left eye His queen. They meet in the hollow of the heart, feed on the heart's red lump, rest in the network of the veins, move through the artery that rises upward from the heart. The veins, like numberless small hairs, are rooted in the heart, through the heart flows a food finer than the food that nourishes the body.

'East, west, south, north, above, below, every quarter is filled with His breath. That Self described as "not this, not that" cannot be grasped, nor destroyed, nor captured, nor afflicted. King, he is imperishable. Do not fear.'

Janaka said: 'You have set me above fear. Here is my kingdom; here am I, at your service.'

Book VII

Yādnyawalkya went to Janaka. He had not planned a discussion; but something said about sacrifice so pleased him that he promised Janaka whatever he asked. Janaka asked permission to question him; and that was the first question he asked.

Janaka said: 'Yādnyawalkya! What is the light of man?'

Yādnyawalkya said: 'The sun is his light. By that light man sits, works, goes, returns.'

Janaka said: 'When the sun has set what is his light?'

Yādnyawalkya said: 'The moon is his light; by that light man sits, works, goes, returns.'

Janaka said: 'When sun and moon have set, what is his light?'

Yādnyawalkya said: 'Fire is his light; by that light man sits, works, goes, returns.'

Janaka said: 'When sun and moon have set, when fire is out, what is his light?'

Yādnyawalkya said: 'Speech is his light; by that light man sits, works, goes, returns. When man cannot see his own hand, he can hear what is said, and go towards the voice.'

Janaka said: 'When sun and moon have set, when fire is out, when nothing is said, what is his light?'

Yādnyawalkya said: 'Self is his light; by that light man sits, works, goes, returns.'

Janaka said: 'Who is that Self?'

Yādnyawalkya said: 'He who lives within the heart, surrounded by the senses, He is the light within, knowledge itself. Unchanged He moves through both conditions, through waking and sleeping; seems to think in the one, to sport in the other; plays amid multiform dreams, then transcends this world, transcends every perishing shape, goes to sleep.

'He takes a body at birth, takes up its infirmities; but when he leaves that body, He leaves all infirmities.

'He has in truth two homes, earth and heaven; but seems to have a third between, built of dreams. He stands in this third home, surveys both heaven and earth. While passing on his way to heaven, his nightly way, He knows both happiness and misery. He breaks the link. He has made dreams through his own power and light, he rejects them and goes into dreamless sleep.

'In dreams he shone by his own light; no horse there, no road, no carriage, but he made it; no well, no tank, no river, but he made it; no excitement, no pleasure, no happiness, but he made it. He is the maker.

'Here is my authority: "He breaks the link with all that belongs to body; he remains awake giving light; dreamless he makes dreams. By that light he returns to earth. He is the Golden God, the Man, the Self, Hamsa, the solitary Bird."

'The Golden God, the Man, the Self, Hamsa, the soli-

tary Bird, He leaves that small nest, the body, in charge of its guardian life, goes out wherever He will, is never weary.

'He the God, seems to dream, sporting among forms, to go hither and thither, seems to delight in sex, to eat and laugh with friends, or to look upon heart-rending spectacles.

' His playing ground is seen; no one can see Him.

'Some say that dreaming and waking are the same; for what man sees while awake, he sees in his dreams. Whatever else be true, the Self shines by its own light.'

Janaka said: 'Lord! I give you a thousand crowns. Speak on for the sake of my liberation.'

Yādnyawalkya said: 'He wakes; and having enjoyed, gone hither and thither, known good and evil, he hastens back again to his dreams. But nothing can affect him, nothing can cling to Self.

'Having enjoyed his dreams, gone hither and thither, known good and evil, he hastens back to wakefulness. But nothing can affect Him, nothing can cling to Self.

'Having enjoyed his wakefulness, gone hither and thither, known good and evil, he hastens back again to his dreams.

'As a large fish moves from one bank of a river to the other, Self moves between waking and dreaming.

'But as a falcon or eagle, flying in the sky, wearies, folds its wings, falls into its nest, Self hastens into that

sleep, his last resort, where he desires nothing, creates no dream.

'In this body, there are those veins like numberless small hairs called Hitā, full of white, blue, yellow, green, red. It is because of these that he sees himself killed, sees himself beaten down, sees himself chased by elephants, sees himself falling into a well; in all these dreams, he creates, through ignorance, dangers known when awake, or he draws upon imagination, thinking himself a king or a god or the world.

'But his true nature is free from desire, free from evil, free from fear. As a man in the embrace of his beloved wife forgets everything that is without, everything that is within; so man, in the embrace of the knowing Self, forgets everything that is without, everything that is within; for there all desires are satisfied, Self his sole desire, that is no desire; man goes beyond sorrow.

'Father disappears, mother disappears, world disappears, gods disappear, Wedas disappear, thief disappears, rogue disappears, ascetic disappears, monk disappears, menial disappears, good and evil disappear; he has gone beyond sorrow.

'What He cannot see, He cannot see, yet He can see; sight and He are one, and He is indestructible; what can He see; there is nothing separate from Him; no second.

'What He cannot smell, He cannot smell, yet He can smell; smelling and He are one, and He is indestruct-

ible; what can He smell; there is nothing separate from Him; no second.

'What He cannot taste, He cannot taste, yet He can taste; taste and He are one, and He is indestructible; what can He taste; there is nothing separate from Him; no second.

'What He cannot speak, He cannot speak, yet He can speak; speech and He are one, and He is indestructible; what can He speak; there is nothing separate from Him; no second.

'What He cannot hear, He cannot hear, yet He can hear; hearing and He are one, and He is indestructible; what can He hear; there is nothing separate from Him; no second.

'What He cannot think, He cannot think, yet He can think; thinking and He are one, and He is indestructible; what can He think; there is nothing separate from Him; no second.

'What He cannot touch, He cannot touch, yet He can touch; touching and He are one, and He is indestructible; what can He touch; there is nothing separate from Him; no second.

'What He cannot know, He cannot know, yet He can know; knowing and He are one, and He is indestructible; what can He know; there is nothing separate from Him; no second.

'Where there is another, one sees another; smells, tastes, touches, knows, hears another, speaks to another, thinks of another.

'One, without a second; that is the Kingdom of Heaven; man's highest achievement; his greatest wealth; his final goal; his utmost joy. Other creatures must live on a diminution of this joy.

'When the knowing Self masters the personal self at death, the personal self groans, as a heavily laden cart groans under its burden.

'When body grows weak through age or disease, the Self separates itself from the limbs, as a mango, a fig, a banyan fruit separates itself from the stalk; man hastens back to birth, goes, as before, from birth to birth.

'As soldiers, governors, scholars, leaders, wait upon a returning king with food and drink and bring him to his house announcing his approach, so all the elements wait upon such a Self, announcing its approach.

'As soldiers, governors, scholars, leaders, gather together to bid goodbye to a king, so when the Self decides to go, all the senses gather.'

'As a caterpillar, having reached the end of a blade of grass, takes hold of another blade, then draws its body from the first, so the Self having reached the end of his body, takes hold of another body, then draws itself from the first.

'And as a goldsmith takes the gold from an old piece of jewelry and shapes it into a more modern piece, so the Self forgets the old body, takes hold of another body, whether like that of the fathers, or of the celestial

singers, or of the gods, or of the begetter, or of any other creature.

'This Self is Spirit. He is knowledge, mind, life, sight, hearing, earth, water, wind, air, light, darkness, desire, absence of desire, anger, placability, right, wrong; He is everything; He is this and that. Whatever his conduct and character in one life, he has it in his next; if good in one, he is good in another; if a sinner in one, he is a sinner in another; his good karma makes him good, his sinful karma makes him sinful. Hence they say that soul is full of desire. He wills according to his desire; he acts according to his will; he reaps what he sows. Here is my authority:

' "Self goes where man's mind goes. Whatever his actions in this world, he enjoys their reward in the next; that over, he returns for action's sake. I speak of a man with desire; but what is he who has no desire? He has no desire, because he has attained his desire; desire of Self is no desire. He does not die like others; he is of Spirit, he becomes Spirit."

'When all desires of the heart are gone, mortal becomes immortal, man becomes Spirit, even in this life.

'As the skin of a snake is peeled off and lies dead on an ant-hill, so this body falls and lies on the ground; but the Self is bodiless, immortal, full of light; he is of Spirit, he becomes Spirit.

'If man knows that he is He, why should he hunger for a body?

'He, whose Self lying in this mysterious uncertain

body is awakened, becomes Spirit. He becomes the maker of the world, the maker of everything. His is the world, he is the world itself.

'Let the wise and holy man know Him, govern his intellect by that knowledge; not learn words after words, a weariness to the tongue.

'Holding this purpose, people long ago did not want children. Spirit was their goal; what had they to do with children? They refused children, wealth, company, travelled with a begging bowl. Desire for children is desire for wealth, desire for wealth is desire for company; what is desire but desire?'

Book VIII

Shwetaketu went to the assembly of the wise men of Pānchāla, and found king Prawāhana Jaiwali, surrounded by courtiers. The king saw him and said: 'Welcome, young man!'

'Here I am, Your Majesty,' said Shwetaketu.

The king said: 'Have you been taught by your father?'

Shwetaketu said: 'Yes!'

The king said: 'Do you know if people go in different directions when they die?'

'No!'

'Do you know how they come back again to this world?'

"No!'

'Do you know why the other world is not overcrowded by those who are pouring in?'

'No!'

'Do you know when water takes the form of man and begins to speak?'

'No!'

'Do you know where to find the road that leads to God and the road that leads to the fathers? Have you not heard these words of the Sage: "I have heard of the roads by which men travel, one that leads to God, one that leads to the fathers. Everything that moves between heaven and earth, moves along these roads!" '

Shwetaketu said: 'I have not heard of either road.'

Then the king offered him bed and board but the young man refused, went back to his father and said: 'Father! Why did you call me well educated?'

Father said: 'Wise man! what is the matter?'

Son said: 'That king asked me five questions, and I did not know how to answer one of them.'

Father said: 'What were they?'

Son said: 'They were these,' and told him the five questions.

Father said: 'My son! Whatever I knew, I taught you. But come, we go to the king and become his pupils.'

Son said: 'You can go alone.'

Thereupon Gautama went to the king, who gave him a seat, water and a welcome, saying: 'I will give whatever you ask.'

Gautama said: 'Say what you said to my son.'

King said: 'Why ask for a spiritual gift; why not ask a more substantial gift?'

Gautama said: 'You know well that I do not lack gold, cows, horses, servants, attendants, clothes. Do not offer me what I have already in great abundance.'

King said: 'Gautama! Then ask in the proper way.'

Gautama said: 'I come as a pupil. There was a time when people gave their word, and were accepted as pupils.'

Gautama was accepted and stayed as a pupil.

King said: 'Gautama! As your forefathers were not offended with my forefathers, do not be offended with me. I give what you have asked; for who can refuse when asked, as you have asked?

'This knowledge is not born even in a priest.

'Gautama! Heaven is the sacrificial fire, sun its fuel, rays its smoke, day its flame, quarters its coal, sub-quarters its sparks. Gods offer faith as an oblation and create king moon.

'Rain-cloud is the sacrificial fire, year its fuel, vapour its smoke, lightning its flame, thunderbolt its coal, thunder its spark. Gods offer king moon as an oblation and create the rain.

'World is the sacrificial fire, earth its fuel, fire its smoke, night its flame, moon its coal, stars its sparks. Gods offer rain as an oblation and create food.

'Man is the sacrificial fire, open mouth its fuel, breath its smoke, tongue its flame, eyes its coal, ears

its sparks. Gods offer food as an oblation and create seed.

'Woman is the sacrificial fire. Gods offer seed as an oblation and create man. He lives as long as he may and dies.

'Then they burn him on the funeral pile. There fire is the sacrificial fire, fuel is fuel, smoke is smoke, flame is flame, coal is coal, spark is spark. Gods offer man as an oblation and create a being blazing with light.

'Householders who know and worship sacrificial fire; ascetics who know it in solitude, and worship it as faith and truth; pass after death into light, from light into day, from day into the moon's brightning fortnight, from the moon's brightning fortnight into the six months when sun moves northward, from these months into the territory of gods, from the territory of gods into the sun, from the sun into lightning. The self-born Spirit finds them there and leads them to heaven. In that Kingdom of Heaven they live, never returning to earth.

'But they who conquer the lesser worlds by sacrifice, austerity, alms-giving, pass into smoke, from smoke into night, from night into the six months when the sun travels southward, from these months into the world of fathers, from the world of fathers into the moon, where they become food. As priests feed on the moon, so gods feed on them. When their karma is exhausted, they return to air, from air to wind, from wind to rain, from rain into the earth where they become food, where

they are offered as sacrifice to the fire in man; offered as sacrifice to the fire in woman; then they are born again. Once more they rise, once more they circle round.

'Those who do not know any of these roads, are born as poisonous worms and insects.'

This is perfect. That is perfect. Perfect comes from perfect. Take perfect from perfect; the remainder is perfect.

May peace and peace and peace be everywhere.

The End

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